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MAN'S NEEDS and THEIR SUPPLIES

ROBERT WEIDENSALL

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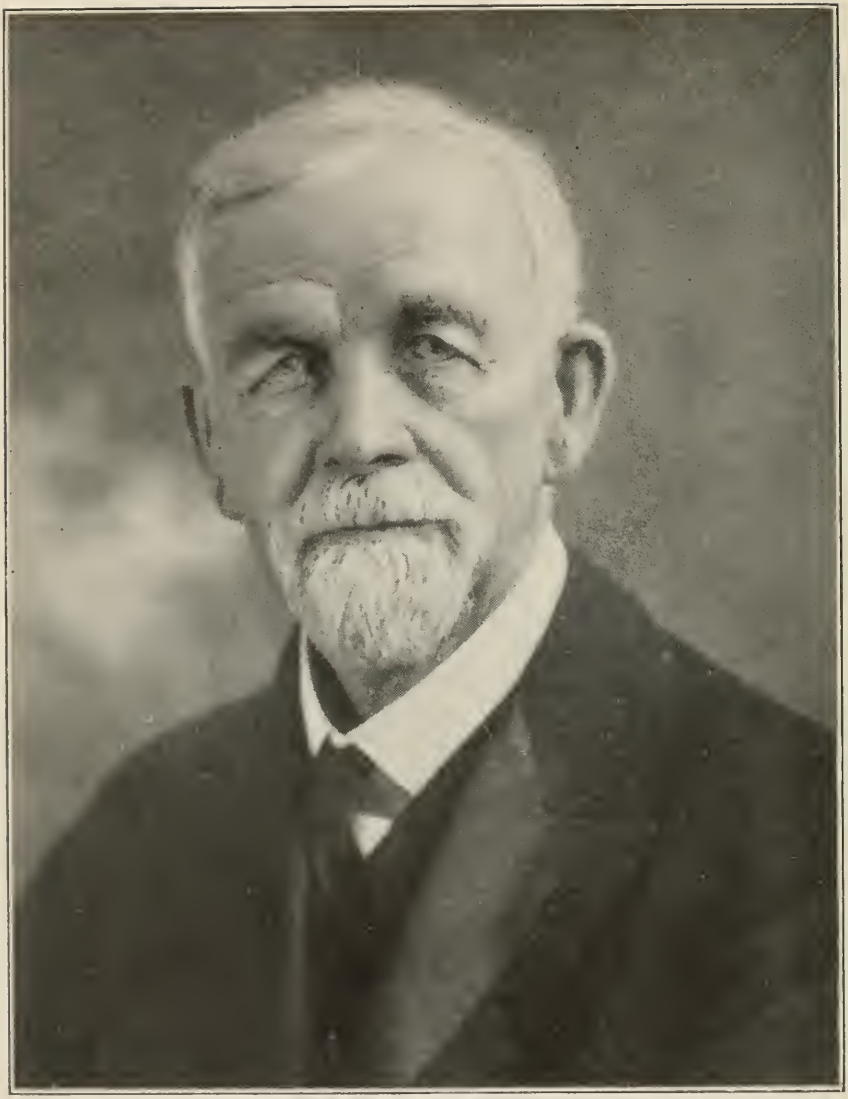

ROBERT WEIDENSALL

Man's Needs and Their Supplies

ROBERT WEIDENSALL
A.B., LL.D., D.A.S.

ASSOCIATION PRESS
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Dedicated to
My Christlike Parents
Nancy Frampton
and
Jacob Weidensall
also to My Alma Mater,
Pennsylvania College,
Gettysburg, Pa.

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

—Paul: Philippians 4:19.

PREFACE

Many professing Christians without constant reliance upon God, are almost wholly conformed to the non-Christian ways and customs of this world. They live lives very unsatisfactory to themselves and hurtful to others. Depressed with the ever-recurring discouragements and uncertainties of life in this world, they fail to perceive and experience its many real pleasures and joys. Disheartened by the prevailing doubts and dread of the future, they also fail to delight in and hope for the glorious realities of the life in the world to come.

All of this is unnecessary and ought not to be. The Lord God is most gracious and ready to benefit in every way all that come to Him in the name of Jesus Christ with true desire and belief.

It is an amazing fact, beyond dispute, that the Lord God has made unlimited provisions for all of Man's needs for his body and for his soul; for time and for eternity.

All of these provisions are available to Man without price, if sought for according to the all-gracious will of the Lord God, clearly and definitely expressed in His Holy Word, the Bible.

With constant prayer to God in the name of the Lord Jesus Christ, and with trustful reliance upon the Holy Spirit, I have endeavored in this volume to demonstrate the absolute certainty of this most significant and all-glorious fact.

To this end, I have made use of positive, clear, and absolutely certain proofs from nature and from revelation; both of which corroborate each other's testimony in many particulars upon this all-important subject.

As all Christian people are well acquainted with the abundant provisions of the Creator for the needs of their bodies, but not so well acquainted with His boundless provisions for the needs of their souls, I have made much and frequent use of the Hebrew revelation, the Bible, the Word of God, which demonstrates beyond question the unlimited provisions of the Creator for all the needs of Man—for body and soul; for time and eternity.

I have endeavored to discuss this wonderful and comprehensive subject in the language and style of the common people and with heartfelt emphasis, that they might not only understand it, but also appreciate its very great importance.

I have also endeavored to arrange all of its subject matter in such a manner that it might be readily and intelligently used by uneducated fathers and mothers with their children; by ordinary untrained young men and young women with their fellow young men and young women; and indeed, by persons from almost all classes of the common people for their own kind of the common people, in leading them to the Lord Jesus Christ for personal salvation and into the Kingdom of God, wherein they will realize the promised unlimited and all-satisfying provisions of the Lord God for all of their needs in time and in eternity.

And lastly, I have endeavored to outline a service for all true Christians, by which the Kingdom of God could be much more efficiently and successfully advanced in this world, than it is at present.

May the Lord Jesus Christ bless the use of this volume in the extension of His Kingdom on the earth.

ROBERT WEIDENSALL.

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INTRODUCTION

Man's Needs and Their Supplies

In the discussion of this most significant and comprehensive subject, it naturally divides itself into two distinct parts:

1. The needs of the body; which are physical, finite and temporal, and require physical, finite and temporal supplies; and

2. The needs of the soul; which are spiritual, infinite and eternal, and require spiritual, infinite and eternal supplies.

The needs of the body so manifestly assert themselves that there can be no doubt of their reality and of their characteristics. The supplies for these needs are so plainly discerned by the bodily senses, that their reality and characteristics are as certain as are the needs of the body themselves and their characteristics. These supplies are so wonderfully adapted to the body and its needs, and so all-satisfying to them, that they demonstrate beyond a doubt, that the body, its needs and their supplies, are all the marvelous work of an all-wise, all-just, all-beneficent and almighty Creator.

The needs of the soul also assert themselves in a manner that demonstrates beyond question their reality and their characteristics. The complete and satisfactory provision of the Creator for all the needs of the body of Man is a certain evidence of His complete and satisfactory

provision for all the needs of the soul of Man; as the body and the soul of Man are both parts of one complete creation, for all of whose needs abundant supplies are provided. The provisions of the Creator for the needs of the soul, however, are spiritual and must be spiritually discerned and realized. Hence, the natural Man is unable to perceive and enjoy them, since he is totally bereft of the spiritual sense with which his first parents were endowed, when created.

In fact, the natural Man, of himself, is totally ignorant of his origin, how he came into existence; of his present deplorable condition, how he was brought into it, and how he can be delivered from it; and of the end of his life, what it shall be. Accordingly, he is in absolute need of a complete revelation from his Creator upon these and all other vital questions relative to his entire existence, both for time and for eternity.

The Hebrew sacred Scriptures, now commonly known as the Bible, constitute this needed revelation. In this discussion will be found a carefully prepared outline of this revelation:

1. Of Man's glorious creation and life with the Lord God in Eden;

2. Of his inglorious fall and its dreadful consequences upon all of his posterity;

3. Of the most gracious and amazing salvation promised for him by the Lord God in Eden, and accomplished by the sacrificial death of His only begotten Son, Jesus Christ, on the cross of Calvary; and,

4. Of the unlimited and all-satisfying provisions of the Lord God for all of the needs of the soul of Man.

In this connection a number of the most apparent and,

doubtless, the most vital needs of the soul are definitely specified, as well as the particular provisions recorded in this revelation for their full supply. They are so completely adapted to each other—the needs of the soul and the provisions for their supply—so all-satisfying to them, that without doubt, the soul, its needs and the provisions for their supply, like the body, its needs and their supplies, previously mentioned, are all the marvelous work of an all-wise, all-just, all-beneficent and almighty Creator.

All of these marvelous and glorious provisions of the Lord God for the soul of Man, both for time and eternity, are freely available to any Man who will turn away from his sinful life, and put his whole trust in Jesus Christ as his Lord and Saviour, and thereby enter into the everlasting Kingdom of God.

While the Lord Jesus Christ by His death on the cross purchased salvation for all men, and while He Himself began the establishment of His Kingdom upon the earth, it is clearly His will, as definitely made known by Himself, that all men must be led to Him for personal salvation and into His Kingdom by human agency under the direction of the Holy Spirit. This places a tremendous responsibility upon all true Christians, since the great masses of mankind are without Christ and His Kingdom.

This may be accounted for to a considerable extent.

1. By a want of true consecration on the part of the great majority of Christians to Jesus Christ and His Kingdom;

2. By the use of all kinds of means and methods to influence men and women for their moral welfare without the Gospel of Christ and of His Kingdom;

3. By turning over all of His work to the comparatively

few employed public servants, the great majority of whom are faithful to their calling and trust; but are dreadfully handicapped in many ways, chiefly by the almost universal absence of volunteer workers in winning their fellow men and women to Jesus Christ and into His Kingdom; and

4. By too much dependence upon temporary efforts on a large scale at times and places too far apart to make up in the least degree for what is lost by the first three hindrances above mentioned. Whatever may, or may not be, the real causes of the deplorable condition of our fellow men and women at the present time in the world, the fact of its real existence is not only certain, but is plainly evident to all observers.

All through the discussion of this all-important subject, the name of Jesus Christ and the Kingdom of God have been made prominent, as the only channels through which all the blessings of the Lord God can be bestowed upon sinful men.

Jesus Christ Himself declared:

1. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

2. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The Apostle Peter, full of the Holy Ghost, and addressing the rulers and elders of Israel concerning the saving power of Jesus Christ, said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

In conclusion of this subject, a definite and practical

plan of individual volunteer effort for individuals on the part of all true Christians, in all conditions of life, is suggested, by which they could render the greatest possible service to their fellow men in their present deplorable condition.

In this effort they could and would individually lead their fellow men and women to Jesus Christ for personal salvation from all of their sin and into the Kingdom of God, wherein all of their needs to the uttermost could and would be supplied for time and eternity, by the unlimited and all-satisfying provisions of the Lord God for men.

Moreover, in this blessed service as individuals for individuals in the name of Jesus Christ and under the direction of the Holy Spirit, all true Christians could and would cooperate most harmoniously and efficiently with each other, with the regularly appointed ministry, and with all other employed servants of the Lord Jesus Christ, in the work of His Church on the earth.

I

General Statement

Needs of the Body and of the Soul or Spirit and their Supplies

To any observing and right-minded person, who has made a careful study of Man, it is evident that Man is a being of needs innumerable, or, as the scientist would probably say, a being wholly made up of need-cells, physical and spiritual in kind, finite and infinite in extent, and temporal and eternal in duration, not one of which can he of himself supply.

The needs of the body are physical, finite and temporal, and require physical, finite and temporal supplies only. The needs of the soul or spirit, however, are spiritual, infinite and eternal, and require spiritual, infinite and eternal supplies.

The supply or non-supply of all of these needs affords pleasure or pain, as it relates to the body, and joy or sorrow, as it relates to the soul or spirit.

The mind of Man doubtless has its needs and supplies adapted to each other by the Creator. The mind, however, is so intimately connected with the body and the soul, and so interested in their needs and supplies, that it is unnecessary to consider its needs and supplies in this study.

II

Needs of the Body and Their Supplies

A supply has been provided for all of the needs of the body, abundant in quantity, perfect in adaptation and wholly satisfying in quality. So perfect and complete is this supply for all the needs of the body that it compels the belief in an all-wise, all-just, all-beneficent and almighty Creator.

Air, water, food, light, and heat are, doubtless, chief among the things needed by the body. The great abundance of these supplies, their complete adaptation to particular needs of the body, and their real satisfying qualities, clearly demonstrate that they were provided by Man's Creator for these particular needs of the body. It requires no argument to prove this. No one can honestly doubt it. Universal experience renders it self-evident.

To illustrate more definitely concerning the particular supplies above specified—air, water, food, light, and heat —each must be spoken of somewhat in detail. While the need of the body for air is finite, it is so great and constant, that it borders on the infinite. It is needed in the daytime and in the night, when awake or asleep. It is not to be secured by measure and stored away for use at intervals. The body must not be separated from it. The supply must be constant and abundant. Hence, Man's Creator put him into an ocean of air, greater than all the water-oceans of the earth. Its adaptation to particular

needs of the body, and its satisfying quality may be regarded as perfect.

The need of the body for water, though less constant, perhaps, than for air, is so pressing and necessary that Man's Creator has provided it abundantly almost everywhere and easily to be obtained. As moisture, it is in the air practically everywhere, and often deposited as rain or snow, to help make sure other needed supplies for the body. By a wise provision of the Creator, water can be secured almost everywhere, as a constant supply from springs and wells. A constant and adequate supply is assured, since three-fourths of the earth's surface is water. It is scarcely necessary to state that water is wonderfully adapted to particular needs of the body, and equally satisfying to them.

The need of the body for food is, doubtless, less constant or frequent than for air or water; but none the less imperative. While food is not provided, as a general thing, in condition for immediate use, it is secured by exercise and personal effort, which are necessary to its proper appropriation and assimilation by the body. Its abundance, adaptation to the needs of the body, and its satisfying quality, are unquestionable.

The needs of the body for light and heat are, in some respects, almost limitless and in other respects quite limited. The Creator has accordingly provided the former with the unmeasured light and heat of the sun ready for use, and has afforded the latter ample materials from which to supply all necessary artificial light and heat, needed by the body. The artificial light and heat are readily adapted to the needs of the body and afford satisfaction. As regards the light and heat of the sun, they

are beyond description in quantity, in adaptation to the bodily needs, and in satisfying quality.

Supplies for other particular needs of the body by Man's Creator would admit of like definite illustration, as regards their abundance, adaptation and satisfying qualities. Accordingly, it follows without argument that all of the needs of the body are in like manner provided for by the Creator.

In brief, there are seven definite and essential things connected with each of the needs of the body of man and its supplies above mentioned, which are the all-wise and all-beneficent design and work of the Creator.

I. *The Need of the Body for Air and Its Supply.*

1. The body was created with a vital need of air.
2. There is the air provided by the Creator for its supply.
3. It is practically ever-available.
4. It is perfectly adapted to the body and this special need.
5. It satisfies the need.
6. The supply of air is abundant, and
7. Its proper use affords great pleasure.

II. *The Need of the Body for Water and Its Supply.*

1. The body was created with a vital need of water.
2. There is the water provided by the Creator for its supply.
3. It is practically ever-available.
4. It is perfectly adapted to the body and this special need.
5. It satisfies the need.

6. The supply of water is abundant, and
7. Its proper use affords great pleasure.

In like manner, these seven definite and essential things pertain to the needs of the body of man for *food,* for *light,* and for *heat,* and for their special supplies, as well as to all the other needs of the body and their special supplies, whether we are able to trace them or not.

Since the Creator has made the body of Man with its innumerable needs, and provided so completely for all of them, is it not reasonable to suppose that His purpose was that all of them were to be fully supplied?

And since the supplying of any one of these needs of the body, by the provisions of the Creator, affords great pleasure, must it not have been the design of the Creator in providing for the supply of all these needs so fully to afford His creature—Man—unspeakable pleasure, and receive in return unceasing thanks and praise from an all-grateful creature?

The crowning act of creation was, without doubt, the creation of Man. He must have come from the hand of the Creator perfect in every respect, including his body. The needs of his body must, therefore, have been in perfect condition, and their supply by the provisions of the Creator must have afforded him the greatest pleasure.

If supplying the needs of the body now, with all their imperfections, is a great pleasure, what must it have been then?

These needs, or need-cells, of the body are all directly connected with the brain by a complete system of nerves, through which all sense of pleasure or pain from any part of the body is transmitted instantaneously to the brain, and perceived by the mind of Man, which has con-

trol of the body. This wonderful system of nerve sense is divided into five general groups: touch, taste, smelling, hearing, and seeing. They not only afford the brain or mind a knowledge of the immediate experiences of the needs or need-cells of the body, but serve as faithful sentinels of approaching good or evil things, that would benefit or injure the body.

This not only begets a consciousness of what the body may enjoy or suffer from what it is soon to be exposed to, but a conscience that would dictate what to choose or reject. This renders Man, with his bodily senses, a self-discerner of the good or evil things to which his body may be exposed, a self-judge by experience of what is good or bad, approving the good and condemning the bad, and a self-executor, accepting the good and rejecting the bad. It matters not whether a Man will believe this or not. The facts cannot be disposed of by unbelief. As facts, they are as certain as the body itself, and its needs. The Creator provided the body with these senses for its highest enjoyment, protection and usefulness.

The needs of the body are no less in numbers now than at the beginning, and the supplies of the Creator just as abundant, including many supplies with more satisfactory qualities discovered.

From a careful and true study of the body of Man, and of its needs, as we are able to do, and of the wonderful and satisfying supplies provided for them, as well as from the study of the experiences of Man in the use and misuse, or nonuse of these supplies, we are justified in making the following statements:

1. That there is an all-wise, all-just, all-beneficent and almighty Creator.

2. That the body of Man was created with innumerable needs, not one of which can he of himself supply.

3. That the Creator has provided supplies abundant for all of these needs, adaptable and satisfying to them in the highest degree, and doubtless with the purpose that all of these needs should be fully and satisfactorily supplied.

4. That the full supply of all these needs by the right use of the provisions of the Creator would afford Man unspeakable pleasure for himself and beget inexpressible gratitude for his Creator.

5. That the misuse of these supplies of the Creator or the use of adulterations or substitutes for them, would not only be unsatisfying, but would render the needs, or need-cells, themselves, abnormal and beget disease, pain and suffering.

6. That a complete non-use of these supplies of the Creator for the needs of the body would result in pain, torment and dissolution of the body.

III

The Evil Results from the Misuse of the True Supplies for the Needs of the Body or from the Use of Adulterations of or Substitutes for Them

The first four of the preceding statements are certainly true; so also are the last two of them. Because of the universal misuse of the true supplies of the Creator or the inordinate use of adulterations of, or substitutes for them, no man has a satisfactory suppiy for all of the needs of his body and most men are wanting in an adequate supply of all of them. Such has been the condition of Man for thousands of years, as history tells us.

And further, while the Creator has evidently permitted Man to exercise dominion over the earth and the sea and all therein, as far back as human history goes, and now Man is apparently entering upon the dominion of the air, yet with all this, his condition is little bettered, if at all. His bodily needs continue to go on as they have so long gone on—imperfectly supplied, or supplied in an unsatisfactory manner.

As a consequence, Man is not enjoying the full measure of pleasure and happiness evidently designed for him by his Creator.

Indeed, Man often chooses hurtful adulterations of the true supplies, or worse substitutes for his pressing bodily needs when the true supplies are available for them.

Suffering from the inordinate use of hurtful, stale or contaminated supplies for his bodily needs, Man was im-

pelled from time immemorial to demand fresh air, fresh water, fresh food, etc.

But now, suffering from worse adulterations of true supplies, or worse substitutes for them, he is impelled to demand, in no uncertain manner, pure air, pure water, and pure food. While this is ostensibly the demand of the scientist, the physician, and the state, it is in reality the *irrepressible demand of the needs or need-cells of the body.*

At present there is not a man on the earth with a perfect body, nor has there been for thousands of years. The blood, the life of the body, in the very heart, has become impure, and has in it the elements of disease and dissolution.

The great majority of men have bodies with chronic disabilities inherited or brought upon them by themselves. Millions of men suffer almost constantly from the diseased condition of their bodies. In accordance with the imperfect or diseased condition of the body is the imperfection of the needs or need-cells of the body and vice versa, and as a consequence the curtailment of the pleasures afforded the body by the supplies of the Creator.

All this is manifestly contrary to the purpose and will of the Creator, since it is evident that His design, in forming Man with so many needs and providing for them such abundant, adaptable and satisfying supplies, was to render Man the greatest possible pleasure, and beget for Himself the greatest glory. It doubtless has been believed by Man that all this imperfection that has come to the body, and its consequences, could have been prevented by the all-powerful Creator, and even now by His creative ability, He could banish all of this imperfection and disease;

but, certainly He does not do so, and there must be satisfactory reasons for it.

Notwithstanding that this condition of Man has existed for so long a time, the Creator has permitted it to go on and continue to go on.

Man's body needs now, doubtless, above every other thing:

1. A complete restoration to a perfect condition.

2. A perfect prevention against the hurtful effects of the misuse of the true supplies or the use of adulterations or substitutes for the true supplies provided for it by the Creator.

The Creator has provided partial material restoratives or preventatives for the diseased bodies in the form of vegetable, mineral and other substances, but no complete restorative or preventative has yet been found by Man. The Creator has most surely reserved this for Himself to do.

From the study of the more apparent and more familiar needs of the body and the provisions for their supply, we have learned that as real as are these needs of the body, so real are the provisions for their adequate and satisfactory supply. We have also learned that their adaptation to each other (the needs and their supplies) is so complete as to demonstrate beyond question that both of them were created and fashioned for each other by an all-wise, all-just, all-beneficent, and almighty Creator. This being so, it follows, without argument, that for all of the needs of the body, whether we know them or not, there are adequate and satisfactory provisions made by the Creator and adapted in every particular for their complete supply.

IV

The Needs of the Soul and Their Supplies

The most of this study hitherto has been devoted to the needs of the body, and the provisions for their supply. This has been done because they are material, finite and temporal, and are, therefore, much more easily considered and understood. This study of the body will enable us to make a more accurate and satisfactory study of the soul, its needs and the provisions for their supply, than could otherwise be done.

What is true of the body in this respect is, without doubt, true also of the soul, for they are both parts of one perfect creation. The soul, however, is infinitely greater than the body. Its needs, therefore, and the provisions for their adequate supply must be infinitely greater than those of, or pertaining to, the body. We cannot understand them because they are beyond our comprehension. Without doubt, however, these infinite needs of the soul, and infinite provisions for their complete supply, are just as real and just as completely adapted to each other as those of the body; because they were created and fashioned for each other by the same all-wise, all-just, all beneficent and almighty Creator.

If, by any means, therefore, we may discover any real needs of the soul, we may be absolutely sure that there are adequate provisions by the Creator for their complete supply, however great they may be.

The Following Are Some of the More Apparent and Indisputable Needs of the Soul:

1. An endless life of perfect love, joy, peace and glory.

2. Boundless, all-satisfying, incontestable, ever-available, and everlasting possessions.

3. Absolutely true, unselfish, congenial, and transparent personal relationships, always abounding in words and acts of loving kindness.

4. A home or abiding place (condition) of indescribable attractiveness, comfort and loveliness, and full of superlative joy and delight.

5. Ruling with unobstructed justice and harmony amidst surpassing splendor and glory.

6. An all-inclusive and perfect government, wherein the governing and the governed would be absolutely one in purpose, plan and execution; wherein the interests of all would be sacredly guarded and inviolably secure; and wherein the needs of all would be provided for without limit, and constantly supplied to their utmost capacity with ever-unerring certainty.

7. A supreme Governor, all-wise, all-just, all-beneficent and almighty; in fact, a perfect governor—none other than the Creator, Himself, who alone knows all the needs of Man and all the provisions for their adequate supply. He must also have a perfect (sinless) human nature, taken upon Himself or in Himself as a medium of common approach, intercourse, understanding and of cooperation with Man.

A brief analysis of these needs of the soul, above mentioned, will help to demonstrate their reality. If they are real, the provisions for their complete supply, perfectly adapted and satisfying to them, are just as real.

An Endless Life of Perfect Love, Joy, Peace and Glory. It goes without argument, that there is nothing a man values more than his life. "All that a man hath will he give for his life." There is no time in his life, as far as length is concerned, when a man would not dread death, and contend for his life, or in other words, when a man would be willing to give up his life. Hence, he would desire above any other thing an endless life. Many things, however, render life miserable, on account of which a man would not hesitate to part with it. There are innumerable instances when men, for one or more unbearable causes, have either put an end to their earthly lives, or tried to do so. Man needs happiness also, almost as much as life itself. It is unnecessary for me to say that a man needs love, joy, peace and glory quite as much as life itself. In a very real sense they are indispensable to a contented life.

There is no time when a man would willingly part with any or all of them. He might be willing to give up one state or condition of love, joy, peace or glory for what he considered a higher state or condition of the same, but his ultimate desire would be a state or condition of perfect love, joy, peace and glory. To such a condition of absolute enjoyment, he would ever cling and from it he would never willingly consent to be separated.

Without hesitation, we may say, therefore, that one of the chief needs of the soul is an endless life of perfect love, joy, peace and glory.

2. *Boundless, All-Satisfying, Incontestable, Ever-Available, and Everlasting Possessions.* The need of Man for possessions manifests itself very early in his life. The manifestation of this need is ever multiplied by the ac-

quisition of its supplies. If a man owned the whole world, and all that is in it, that would awaken his need or desire for many worlds. If he owned all the worlds in space, that would come far short of his need of possession. It is not within the power of Man, in his present condition, to calculate with the higher mathematics what would satisfy the soul's need of possessions. In a word, the possessions needed by the soul must be boundless. There are undesirable possessions. There are possessions that would be a burden. All possessions must have a satisfying quality to meet in any degree whatever the soul's need of them. But, to meet in full the soul's need of these possessions, they must be all-satisfying. However boundless the possessions, or satisfying they may be, ownership must be absolutely sure or they may be disturbed or eventually lost. In a word, the title to these possessions must be incontestable. If these possessions were in such condition that for few or many times the soul could not have use of them or enjoy them, the need of the soul would be only partially met. To meet the constant, pressing need of the soul, these possessions must be ever-available. If these possessions, with all of their surpassingly good qualities, are essential to meet in full the need of the soul for a short or long time, they are essential to meet the need of the soul for all time, as the need of the soul does not change. In fact, the possessions must be everlasting.

3. *Absolutely True, Unselfish, Congenial, and Transparent Personal Relationships, Always Abounding in Words and Acts of Loving Kindness.* However perfect and satisfactory other things may be, personal relationships must be true, unselfish and congenial. Moreover,

there must be no doubt as to their real character. Hence, they must be transparent. To meet, therefore, in full measure the need of the soul, and to afford it perfect happiness, these personal relationships must be absolutely true, unselfish, congenial and transparent. The outward and constant manifestations of such personal relationships could, and must, be nothing less than words and acts of loving kindness.

4. *A Home or Abiding Place (Condition) of Indescribable Attractiveness, Comfort and Loveliness, and Full of Superlative Joy and Delight.* All right-thinking and right-acting persons strive to make their homes attractive, comfortable and lovely; and to fill them with joy and delight. No homes on the earth, hitherto, have attained their ideals. When the need of the soul in this particular is fully met, then only will the ideals be realized. Then will the home be one of indescribable attractiveness, comfort and loveliness; and will be filled with superlative joy and delight.

5. *Ruling with Unobstructed Justice and Harmony amidst Surpassing Splendor and Glory.* The desire to rule is natural to Man. It is inborn. It manifests itself in many ways. All along with this natural desire of Man to rule is his desire for attractive surroundings, honor and glory. In Man's present condition, his efforts to rule are attended with innumerable hindrances, in many cases so great as to completely nullify the attractive surroundings and all that pertains to them. When the need of the soul to rule is fully met, it will be with unobstructed justice and harmony, and amidst surpassing splendor and glory.

6. *An All-Inclusive and Perfect Government, Wherein*

the Governing and the Governed Would Be Absolutely One in Purpose, Plan, and Execution; Wherein the Interests of All Would Be Sacredly Guarded and Inviolably Secure; and Wherein the Needs of All Would Be Provided for Without Limit, and Constantly Supplied to Their Utmost Capacity with Ever-Unerring Certainty. There is perhaps nothing that a man is more concerned about than government, because he meets it wherever he goes, and in whatever he does. It often interferes with his supposed necessary pleasures and interests. Every man wants more or less included or taken out of the government of which he is a part. Everywhere in the earth he is more or less engaged in helping to construct or overthrow governments, peaceably if he can, forcibly if he must. Notwithstanding all that has been done with all the knowledge gained from the experience of the past, or with the best scientific knowledge of the present, there is not a single satisfactory government upon the earth. If this be true concerning the governments above referred to, which have to do with things in general, and may be changed from time to time, what must that government be, to afford perfect satisfaction, which has to do with every need of the human soul, and which can never be changed? To meet, therefore, all the needs of the souls of all men, there must be an all-inclusive and perfect government. Rulers in human governments are too much out of touch and sympathy with all over whom they exercise authority. The rank and file of all ruled-over are likewise out of touch and sympathy with their rulers. There is no satisfactory common ground of understanding, sympathy, and cooperation. They are suspicious of each other, hypercritical, and antagonistic. A change is

then made, if possible, only to go through the same unsatisfactory experience again. The need of the soul is that the governing and governed must be absolutely one in purpose, plan, and execution. Under human governments, there are few interests that are secure. Most interests are guarded by the individuals or combination of individuals concerned. In their efforts to guard their own interests they neglect the interests of others. The interests of others, in fact, are not only neglected but are interfered with. In numberless cases, the interests of the weak are not only ignored, but despoiled by the strong with impunity. All this is absolutely contrary to the needs of the soul, that all interests must be sacredly guarded and inviolably secure. One need of the soul unfulfilled would mar the happiness of that soul. One need of a great number of souls would mar the community of happiness in proportion to the number of souls thus affected. When all the needs of all the souls are only partially fulfilled, complete happiness is impossible. When, however, all the needs of one soul go unsupplied, there is absolute distress that cannot be mitigated. If all the needs of a large number of souls go unsupplied there is distress multiplied as many times more than the one as there are individuals thus affected, plus the added distress from each other.

And further, if all the needs of all souls go unsupplied, there would be general distress, despair and torment, and there is not language to describe the terrible effects upon these souls. It must be remembered that the soul is not like the body in regard to its existence. Deprive the body of all the things necessary to supply its needs, and dissolution takes place. Not so with the soul. It is

not subject to dissolution. It exists forever. Consequently, if deprived of all the provisions for the supply of its needs, it would be in distress and torment forever. Hence, there can be no doubt that a government would be essential, wherein the needs of all would be provided for without limit, and constantly supplied to their utmost capacity with unerring certainty.

7. *A Supreme Governor, All-Wise, All-Just, All-Beneficent and Almighty—in Fact, a Perfect Governor—None Other than the Creator, Himself, Who Alone Knows All the Needs of Man, and All the Provisions for Their Adequate Supply, Since They Both Are His Creations. He Must Also Have a Perfect (Sinless) Human Nature, Taken upon Himself, or in Himself as a Medium of Common Approach, Intercourse, Understanding, and Cooperation with Man.* If men are dissatisfied with governments, they are much more dissatisfied with governors. The constant changes of governors occurring in all nations on the earth, occasioned by the dissatisfaction of the governed, when general matters only are concerned, indicate clearly that when all the interests and needs of the soul are concerned there must be a supreme governor, all-wise, all-just, all-beneficent, and almighty—in fact, none other than the Creator, Himself, who alone knows all the needs of Man, and all the provisions for their adequate supply. The infinite difference between the Creator and His creature—Man—renders it imperative that the Creator should enter into human nature or take humanity into Himself to make a common and satisfactory condition of approach and communication. Without this, there could not be that perfect understanding and cooperation between the Creator and His creature—Man—as far as

Man is concerned, that would be essential to the perfect administration of such a government.

All over the world, and in all ages of the world, men have tried to make the Creator real to their sight or touch by making images of Him in wood and stone, or in pictures after the likeness of Man. It is difficult for any of us to think of the Creator as differing much in appearance from the human, which is the highest in creation, and must be nearest to the Creator in personality and likeness. For this reason, it would seem to be essential to Man's approach to, and communication with, the Creator, that the Creator assume the perfect human nature as the medium between Himself and Man.

I have not attempted to prove by argument the real existence of the particular needs of the soul, which I have singled out for illustration. It is not necessary. The slightest consideration of them leaves no doubt of their reality and infinity. What is true as to the reality and infinity of the needs of the soul, already specified, is just as true of other needs of the soul that could be specified, as well as of numberless other needs of the soul that Man in his present condition is not able to discern.

As already demonstrated, the real needs of the body have provisions for their supply by the Creator, abundant in quantity and perfectly adapted and satisfying to them. So also must the real needs of the soul have provisions for their supply, by the Creator, abundant in quantity and perfectly adapted and satisfying to them. It has been clearly shown that the supply of the needs of the body by the provisions of the Creator afforded pleasure unspeakable and that the nonsupply begat pain and torment. So also must it be with the soul.

When its needs are supplied with the provisions of the Creator for them, there will be joy inexpressible; but, when they go unsupplied by the provisions of the Creator, there will be sorrow and torment. As it was previously shown that adulterations and substitutes for the provisions of the Creator to meet the needs of the body, not only failed to afford a satisfactory supply, but rather injured the body and its real needs, so also adulterations or substitutes for the provisions of the Creator to meet the needs of the soul, will not only fail to supply the needs of the soul, but will injure the soul, and its real needs.

The provisions of the Creator for the needs of the body are not only real, but they are tangible and discernible by the bodily senses, and their reality is thus rendered self-evident. But the provisions of the Creator for the supply of the needs of the soul, while just as real as those for the body, are neither tangible, nor discernible by the bodily senses, and cannot be understood as material things are understood.

Indeed, the provisions of the Creator for the needs of the soul have not and cannot be discovered and understood by the human mind in its present condition, unaided by the Creator. Hence, in this connection, the provisions for the satisfying of the needs of the soul, though real, cannot be specified, but will be, in another connection, later on.

V

Supplying the Spiritual or Soul Needs of the Natural Man Infinitely More Unsatisfactory than That of His Bodily Needs

We have learned from the study of Man that in his present natural condition his bodily needs, though only physical, finite and temporal, are as a rule very inadequately satisfied—contrary to the evident design of his Creator.

This is most surely and unquestionably true, notwithstanding the abundant, perfectly adaptable and all-satisfying provisions of the Creator for the supply of these needs, and notwithstanding these provisions are so near at hand for use, and are so readily and clearly discerned and understood by the mind through the bodily senses of sight, hearing, smell, touch, and taste.

If, therefore, the supply of the physical, finite, and temporal needs of the body is so unsatisfactory when the provisions of the Creator for their supply are so near and so clearly discerned and understood by the mind through the bodily senses, how much more unsatisfactory must be the supply of the spiritual, infinite, and eternal needs of the soul, when the spiritual sense of these needs, through which only the mind can at all discern and understand the spiritual, infinite and eternal provisions of the Creator for their supply, is to all appearances dead.

Deprived of their spiritual sense, the needs of the soul are abnormal. They do not long for the spiritual provisions of the Creator for their supply, but blindly crave for a satisfactory supply of some kind, which is never realized.

Deprived of their spiritual sense, the needs of the soul do not afford the mind the means through which to discern and understand the spiritual, infinite and eternal provisions of the Creator for their complete supply.

Accordingly, the mind of Man, ignorant of the true provisions of the Creator for the soul's needs, is constantly and vainly exercising itself in a thousand ways to provide these needs with a satisfactory supply. All manner of studies, entertainments, social attractions, and amusements, (some of which might be of great benefit and pleasure when rightly used) are thus vainly afforded the needs of the soul for their satisfaction by the natural mind.

Among these studies may be noted: 1. Ingenious and plausible philosophies of every kind; 2. Fictitious creations of the mind with the widest range of the imagination, presented in story through the printed page, or in drama and comedy on the public stage; 3. Entrancing music and captivating pictures that charm the ear and the eye; not to speak of the numberless corrupt and hurtful entertainments and amusements that everywhere abound.

All of these are but mockery instead of satisfactory supplies for the spiritual, infinite and eternal needs of the soul.

Since, therefore, all the studies and fictitious creations of the natural mind have never sufficed to satisfy even the

abnormal needs of the soul—Man has from time immemorial striven to satisfy these spiritual, infinite and eternal needs of the soul by the accumulation, disposition and use of the material, finite and temporal provisions of the Creator for the needs of the body, which has never been done, nor ever can be.

Thus, from the very nature of the needs to be supplied, and of the provisions sought to supply them, a true and satisfactory supply is an impossibility.

However, by his strenuous and persistent efforts to accomplish this impossible task, Man has created a demand for these provisions far beyond what they were made for, namely, the needs of the body. In consequence, there has been persistent an irrepressible struggle on the part of all men in almost every way to acquire these provisions for their own use and advantage. In this struggle, the strong secure more than they need and the weak less than their needs require. Instead of satisfaction and happiness as a result, there have ever been, and are now, disappointments, misunderstandings, contentions, fights and wars between individuals, communities, states, and nations.

The foregoing paragraph was written at least two years before the beginning of the present unparalleled war between the nations of Europe. Because of the misunderstandings that led to it, the unexampled destruction of life and property effected by it, and the unsatisfactory results attending it in every way, nothing in all history has furnished so complete an illustration of the statement made in the preceding paragraph.

VI

A Complete Revelation to Man By His Creator an Absolute Necessity

The whole human race, as far back as Man alone can trace it, till now, has been involved in this uncertain and unsatisfying condition of being. All men, at some time or other, under this intense and continuous strain, have inquired of themselves, or of others, with all the intensity of their being: "How did we come into existence?" "Why are these things so?" "Can we be delivered from them?" "What will the end be?"

For these burning questions there must be satisfactory answers based upon good and sufficient reasons. Man, of himself, has never been able to find out the real cause of this condition of being and understand it, much less has he been able to make it plain to others. The Creator has endowed Man with a consciousness to know and understand in part, and a conscience for a monitor to urge him to choose the good and avoid the evil. But nothing short of a revelation from his Creator can answer satisfactorily these all-important questions.

While Man in his present condition, and for thousands of years past, has been able of himself, with the powers afforded him by his Creator, to understand to a very remarkable degree the material creation, its laws and his relation to them, and make almost unlimited use of the same, yet, of the origin of the material world, and of him-

self, he has virtually no definite knowledge. Of himself, he has no certain knowledge how he came into his present deplorable condition, nor does he know how to be delivered from it. Some of the most scholarly men, after the most laborious research, have rejected the very idea of the creation of the material universe and of Man.

Without doubt, the Creator is most concerned about His creation that it may accomplish what it was designed by Him to do; particularly about Man—the chief and dominant factor of the earthly creation. Unless Man had a clear knowledge of his Creator, His purposes, and of himself, as well as of his own creation and condition, the Creator, Himself, would be unable to accomplish His purposes with Man. Man, in his ignorance, would lay all the blame of his failures and sufferings to the causes that brought about his existence, the existence of the things about him, as well as all the evils associated with them, and that made possible their continuance.

Accordingly, it would not only be reasonable in the highest degree that there should be a revelation from the Creator to His creature—Man—of His whole creation, about which He, Himself, is most deeply concerned, and about which He has all knowledge that would be satisfactory in every particular, but it would be absolutely essential that such a revelation should have been made to Man for the accomplishment of the purposes of the Creator, that Man might be able to know these purposes and to avail himself of all the benefits provided for him by the Creator.

This revelation should have in itself the evidences of genuineness and truthfulness that would characterize a revelation from an all-wise, all-just, all-beneficent and

almighty Creator to Man, the crowning creature of His creation, endowed with such marvelous powers of understanding and boundless capacities for good and evil. Among other things that should be made known to Man in this revelation are the following:

1. How the earth and all of its living inhabitants, including Man, were created and provided for, and what relation Man sustained to his Creator, and to the Creation about him.

2. The doubtless perfect condition of the whole creation, including Man, when completed by the Creator.

3. How the earth and all its living creatures, including Man, lost their primitive, perfect condition.

4. How Man can get the best out of his present deplorable condition.

5. How Man can have complete deliverance from this evil condition.

6. What will be the final destiny and condition of Man.

The Hebrew revelation, contained in what is commonly known as "The Bible," meets completely, not only all the above mentioned requirements, but infinitely more. It speaks with the authority, certainty, definiteness and clearness that at once characterize it as the revelation of a perfect Creator.

As the telescope gives a much brighter and more distinct view of the planets and stars visible to the naked eye, and brings within the range of clear vision myriads of unseen stars and worlds in the limitless spaces beyond, so is it with this revelation. With what can be learned with convincing certainty by the light of natural reason concerning the Creator, the wonderful provisions made by Him for the manifold needs of the human body are

rendered absolutely certain by this revelation. Its narration overwhelms the mind with the glorious majesty of the Creator; the countless number of His provisions for all the needs of Man—their endless varieties, their perfectly satisfying qualities.

It leaves no room for any intelligent, fair-minded and sincere person to doubt the existence of a perfect Creator and a perfect creation.

This revelation gives full accounts, first, of the Creation, including the creation of Man and the provision for all his needs; second, The fall of Man, with its dreadful consequences; and, third, The salvation for Man infinitely greater than what was lost by his fall.

VII

The Revelation of the Creation of the Heaven, of the Earth, and of Man

In the first sentence of this revelation are clearly stated the time of the creation—in the beginning; the name of the Creator—God, the sum of all that is good; and the great extent of the creation—the heaven and the earth. The detailed account of the creation in this revelation amazes and delights the mind, the soul, and the heart with the majesty, power, wisdom, and goodness of the Creator, when we contemplate the unfolding creations, as they spring into existence, and are fashioned for their respective purposes by the word and direction of the Creator.

All things necessary to supply the innumerable needs of the human body were then provided, without limit in quantity, and perfect in adaptation and in satisfying quality for these needs, before Man was created.

These provisions were not only abundant, beyond all that the needs of the human body would require, when they were created, but their continuance in like abundance was assured as long as the needs of the body themselves existed. Some of these provisions were created indestructible, as the air, and water, and the light, and others were made self-propagating, as the grass, the herb, and the fruit tree, with the seed in itself, and the fish, the fowl, and the animals, in pairs, male and female. All of these creations were pronounced good by the Creator,

and were complete in every way to meet the ends or purposes for which they were created.

Man, the masterpiece of the creation, was then formed, not only as a perfect creation, but was made in the image and likeness of the Creator. Male and female were they created, which insured a continuance of Man on the earth.

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31. And God saw everything that he had made, and, behold, it was very good" (Gen. 1:28-31).

Surely, this was a most perfect and delightful condition for Man. This, however, was not all.

8. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8, 9).

The Creator presented the cattle, the fowl of the air, and every beast of the field for his possession, that he might give names to them. Accordingly, what he called each one of them, that was the name thereof.

Such a person as Man was then, amidst such earthly perfection, afforded such dominion, with such provisions for all of his needs, and with such freedom to make use of them—altogether, this would certainly seem to be the *summum bonum* of all that could be desired.

But all this surpassing condition of pleasure and happiness was more than doubled for Man when the Creator formed for him, from bone of his bone and flesh of his flesh, a helpmeet whom Man called Woman, for she was taken out of Man. Language would fail to express the pleasure and happiness of such a relationship under such conditions.

Far above and beyond all this earthly creation about them, however, they were made in the image and in the likeness of the Creator, which was doubtless the spiritual, infinite and eternal nature of Man. This part of Man's nature was also possessed of needs or need cells, as previously indicated, spiritually speaking, but infinitely higher needs than those of his physical nature, and infinitely greater and more numerous. The supply of these needs by the provisions of the Creator would afford not only inexpressible pleasure and happiness, but rapturous joy and glory. As a climax to all the excellencies thus bestowed upon Man by the Creator, he was endowed with a sovereign will, including the power of choice with responsibility for the exercise of his will and choice. This placed Man on the mountain-top of creation. He was in the closest relationship with the Creator, not only because of his mediatorial dominion over the earth, and all of its creatures, but as one who could rule in the spiritual world with the Creator Himself.

This was the condition of Man when the creation was

finished, and when the Creator looked upon all that He had made, and pronounced it good. All of Man's needs, physical and spiritual, were then overflowingly supplied. This was Man's first starting point. Oh, what a condition! Oh, what a starting point! This, beyond all comparison, transcended evolution from a protoplasm or from any creature or existence lower than Man himself. It was the work of an all-wise, all-just, all-beneficent, and almighty Creator.

We are told in this revelation that the Creator rested on the seventh day, the Sabbath, and hallowed it. What a glorious Sabbath must that day have been to the man and his wife in that perfect earthly paradise with heaven all about them.

The Sabbath was past. The Creator had done all He could for Man to afford him the right start in life. To have done more for Man under the circumstances, the Creator would have deprived him of the necessary exercise of his sovereign will, the power of choice and action, with which he was endowed, and whereby only he could render the greatest service to all the creation about him, and glorify the Creator most by such service in His name.

The man, therefore, must do his part in accordance with the purpose of his own creation, and with the will of the Creator, to whom he was subject and upon whom he was dependent for all the pleasure and joy which he had or could have.

Explicit instructions were given him by the Creator about what he might do and what he might not do: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou

shalt surely die" (Gen. 2:16, 17). Man was so made that he could obey or disobey the Creator at his will. If he would obey, his whole body and soul would have throbbed with unutterable pleasure and joy because of the immediate and abundant supplies provided by the Creator for all of his needs, physical and spiritual, conditioned upon his obedience. But if he would disobey, he would not only not experience such pleasure of body and joy of soul, but would lose that higher spiritual life, by which only these exquisite experiences were possible, or, in the words of the command, he must "*surely* die."

When formed by the Creator, Man was perfect in every attribute of his creation. He was, however, but a child-man, with no experience and no character. His character must be formed by his own choice and action, with the help of the Creator. Man must have the necessary trials to enable him to form his character, good or bad, according to his obedience or disobedience in conforming to the will of the Creator.

What the Creator had then in store for Man with his marvelous endowments and capabilities of body, mind and soul, (if he had obeyed the command) is not known, since it has not been revealed by the Creator. There can be no doubt, however, that Man was created with his great endowments to fill a most wonderful place in the vast kingdom of the Creator, in which he would share beyond expression the joy and glory of the Creator. Since Man was endowed with a sovereign will, and with the power to obey or disobey the Creator, he must be tried with a test adequate to the powers and capabilities bestowed upon him by the Creator in his creation to prove his absolute loyalty to the Creator, and absolute trustfulness in all

things pertaining to the kingdom of the Creator, in the face of any temptation whatever to disobey. Until thus tried and proved by the most severe tests, Man was not trial-proof nor trustworthy, and could have no part or share in the great and glorious kingdom of the Creator.

The clear, positive and definite account of the creation of Man, and of his perfect condition when formed by the Creator, is certainly what ought to be expected in a revelation from the Creator. Likewise, the story of Man's downfall, as contained in this revelation, is told in the same clear, positive and definite manner.

VIII

The Revelation of the Fall of Man with Its Dreadful Consequences

The following is an outline of the story of the downfall of Man as contained in the Bible (the Hebrew revelation):

A. *The Temptation by Satan, the Fall of Man, and the Immediate Punishments.*

The command of the Creator, the Lord God, was: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17).

The man and woman in their perfect and innocent state, as they came from the hand of God, were doubtless in full and intimate relationship with God, with each other and with all the living creatures of the earth. Doubtless, also, it may be said that for a time, however long, they dwelt in this earthly paradise in perfect pleasure, happiness and joy. During this sojourn they enjoyed to the full, as God designed that they should, His presence, the presence of each other, and of all the delightful things of the Garden. Without fear of God or of any creatures, as they all were friendly and familiar, the man and woman together, or separately, went about through the Garden or tarried under the trees with all the needs of their bodies and souls, to their fullest capacity, satisfied.

They had looked upon all the trees of the Garden with great delight, and had eaten the fruit of many of them, as they were freely permitted to do, including the fruit of the tree of life in the midst of the Garden.

It is no strain of the imagination to suppose that the man and his wife visited the tree of the knowledge of good and evil, as it was the only forbidden tree, and was accordingly singled out from all the other trees of the Garden. They did so, undoubtedly, without desire to eat its fruit, as they were forbidden to do, though it may have been more attractive than the fruit of the other trees of the Garden.

This certainly did not seem to be a hard trial, as there were a hundred or a thousand trees, the perfect fruit of which they were privileged to freely eat, and only one tree whose fruit they were forbidden to eat. While the fruit of this forbidden tree had a three-fold attraction, and in this particular may have surpassed the fruit of any other tree in the Garden, there was a terrible penalty attached to the eating of this fruit, or in other words to the violation of the command of the Lord God. Thus the environment in which they were placed by the Lord God would seem overwhelmingly in their favor. It is quite reasonable to suppose that the man and his wife passed and repassed this tree as they went about in the Garden together, or separately, and it may be that they spent time pleasantly under its spreading branches, covered with beautiful leaves and surpassing fruit. As they beheld the tree with its tempting fruit, they might have asked themselves, and each other, "Why are we forbidden to eat such very desirable fruit?" In one of those walks about the Garden alone, the woman stopped to look at this tree, and

possibly to spend some time under its charming branches, against which there was no command. Quite likely she was charmed with the beauty of the tree and the superiority of the fruit, and pondered in her heart why they were debarred from eating the fruit. While in this frame of mind, she was approached by an evil spirit of superhuman knowledge and power, who had entered into the serpent, the most subtle of the beasts of the field. With a fascination more attractive than all the beauty and charm of the Garden, he engaged the attention of the woman.

Why Satan chose to tempt the woman first is not stated in the Revelation, and is not made evident by all the attending circumstances. It may have been because the woman was of finer mold than the man, since Man was made of the dust of the earth, but the woman was made of a part of Man—a second creation, and accordingly of finer texture. As such, it would possibly be more difficult to turn her away from the command of the Lord God. Therefore, she must be won over first, else the scheme of the arch-tempter would surely fail. Or, the woman may have been regarded the weaker of the two. By deceiving her, Satan would have her cooperation in tempting the man. Whatever may have been his design, Satan sought to deceive the woman first in a very subtle manner, and with an overpowering fascination, that the woman with all her glorious environment was unable to withstand.

While the woman was probably pondering in her mind why the fruit of this tree was forbidden them, she may have gone farther in her consideration of the command of the Lord God and its penalty than she ought. She may

have regarded it an unnecessary abridgment of their liberty. Be this as it may, it was at this point of possible least resistance that the serpent (Satan) addressed her, saying: "Yea, hath God (the Creator) said ye shall not eat of every tree of the garden?" (Gen. 3:1), with such an emphasis as to belittle the command of God (the Creator). With ready response the woman answered: "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God (the Creator) hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:2, 3). In her answer the woman showed that they knew the command of the Lord God and the penalty attached to it. Her statement of it, however, was more prohibitive than that of the Lord God for she added "neither shall ye touch it." This expression of the awful penalty with her own mouth doubtless made a deep impression upon her mind and soul, and possibly it was hard for her to reconcile such a fearful penalty from the all-loving God for such an apparently small offence. This state of her mind emboldened the serpent (Satan) to take advantage of the woman, possibly wishing in her heart that such a penalty might not follow the eating of the forbidden fruit, by saying unto her: "Ye shall not surely die" (Gen. 3:4).

Before the woman could answer this direct contradiction of the words of the penalty affixed to the command of the Lord God, the serpent with another false assertion quickly and artfully diverted the mind of the woman from the contemplation of a dreadful penalty to the anticipation of a glorious promise and reward: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good

and evil." "When the woman," under this anticipation, "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (Gen. 3:5, 6). Whether "her husband with her" meant nearby in calling distance or with her somewhere in the Garden, is not definitely specified. It is unlikely that her husband was so near as to hear any part or all of the conversation between the serpent and his wife. It is not stated that the serpent told the woman to induce her husband to eat of the fruit of the tree. Under the hallucination of the promise of the serpent, as she was led to understand it, she hastened to her husband and told him of the interview between herself and the serpent. Most likely she emphasized the promise of great reward that would follow the eating of the fruit, instead of the punishment threatened, since, without harm, she had eaten of the fruit. Because the penalty as stated by the Lord God was not immediately visited upon her, she was probably encouraged to believe that the contradiction of the serpent was true, and not only so, but that the promised reward made by him was also true. Since the man and the woman were made acquainted by experience with the perfect character of God and His boundless goodness to them, they were left alone to meet the temptation by faith. Neither separately nor together did they seek the counsel of God in the temptation to disobey His very explicit command.

Under such circumstances the woman "gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked" (Gen. 3:6, 7). The penalty of the violated command was then being visited upon them. There was no

need that any one should tell them what had taken place. They knew they were transgressors of God's righteous command, and that they were naked. Truly, they were as gods knowing good and evil, but they were not gods, but rather ungrateful and disobedient creatures of an all-good and loving God. They had taken their first lesson in the pursuit of the knowledge of evil. It was a most costly lesson. Their perfect spiritual lives had departed from them, or in other words, they were spiritually dead. "They knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). They had lost their spiritual innocence in the transgression of the righteous command of the Lord God. In their shame they resorted to temporary and material concealment of their conscious nakedness. With toil and sorrow they made for themselves material coverings to hide their bodily nakedness. It was of no avail, however, for they were spiritually naked also. When they heard the voice of God walking in the Garden in the cool of the day (the day in which they ate the fruit of the forbidden tree) they were ashamed and afraid. The immediate self-execution of the definitely expressed penalty of the violated commandment of God clearly demonstrated to them that He meant exactly what He had said. They were now aware that His righteousness was as certain as His goodness, which they had enjoyed so bountifully. Hence, their fear of God was now as great as their joy in Him before their fall. Since there were no limitations expressed in or with the statement of the penalty, there was no ground for hope for any relief from their suffering the full measure of the penalty of the violated law.

B. *The Lord God Reckoned with the Offenders and Administered the Punishments.*

God had not interfered with the man or the woman in the free exercise of their sovereign will and choice, when they were tempted to disobey His righteous commandment, with its dreadful penalty affixed. But He appeared without delay to the man and the woman in their fallen condition that He might in righteousness take account of their transgression, and mete out punishment according to their guilt, but in love and mercy provide and declare a complete salvation from the results of their disobedience. "And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:8).

Who of us does not remember the keen sense of shame that possessed us when we first knowingly sinned against God's righteous commandment? But what must have been their shame with such a change from a perfect condition of innocence to that of an ungrateful violation of the righteous command of the all-loving God and with such a dreadful penalty in process of execution, as they heard the voice of God walking in the Garden. This, to a considerable degree, has been the experience of all who have knowingly violated the righteous and necessary laws of God from the sin in Eden till the present time. 1. Their eyes were opened to see their nakedness. 2. They tried to cover it over with aprons of fig leaves; but at the hearing of the voice of God they hastened to hide themselves from His presence. As the aprons of fig leaves could not hide the nakedness of Adam and his wife from God, neither could the trees of the Garden conceal them from the sight of His all-seeing eyes (Psalm 139).

"And the Lord God called unto Adam and said unto him, Where art thou?" (Gen. 3:9). This is the unavoidable call of the living God that has through the ages summoned everyone from their hiding place, who has knowingly violated His righteous and necessary commands. This direct and exacting call brought forth an immediate and all inclusive response from Adam in four distinct phrases: "I heard thy voice in the garden—I was afraid—because I was naked—and I hid myself" (Gen. 3:10). Such also will be the response of every knowing guilty one as he comes from his hiding place to meet the Lord God. The Lord God said unto him: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Gen. 3:11). There was no need that any one should tell Adam of his nakedness. His eyes were opened to see the evil done, and the sting of conscience was his own tormentor.

To mitigate the evil he had done, the man laid the blame upon another by saying: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). How much that is like a guilty man today.

"And the Lord God said unto the woman, What is this that thou hast done?" (Gen. 3:13). The woman was silent in her guilt and nakedness until she was spoken to by the Lord God. She did not deny her guilt or dispute the accusation of Adam; but, she laid the blame upon another by saying: "The serpent beguiled me, and I did eat" (Gen. 3:13).

Both the man and the woman confessed their disobedience, but with a palliating excuse. How like the guilty men and women of history and of today.

As the testimony was all in—self-confessed—and as both the man and the woman declared that they had eaten of the forbidden tree, there was only one thing then for an all-righteous God to do—to execute the sentence, since He had said to Adam: "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17). How much was involved in this penalty, no language can tell.

Adam and his wife had already passed through a great and dreadful change for the worse.

God did not ask the serpent why he had beguiled the woman, for doubtless while it was the most subtle of the beasts of the field, its action was a very inconsiderable part in the guilt of this transaction. The arch-evil spirit —Satan—who made use of the serpent was the arch-offender and guilty one.

The Lord God then proceeded to state the offences and pronounce sentence upon the offenders. And He said unto the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 14, 15).

As far as the sentence refers to the serpent in its relation to the other non-intelligent creatures specified, it is certainly fully carried out to the letter today, as it has been for thousands of years, or indeed doubtless since the time the sentence was pronounced. As the serpent was used to induce the woman to eat the very desirable,

but forbidden, fruit, the sentence pronounced against the serpent included the most undesirable food—dust—for the serpent, not merely for once, but for all the days of its life, and without doubt for its seed. "And dust shall be the serpent's meat" (Isa. 65:25).

As far also as the sentence refers to the serpent and its relation to the woman, to her seed and to its seed, so also it explicitly applies to the relation of the seed of the woman and of the serpent today; as it has for thousands of years and doubtless from the time the sentence was executed. "It shall bruise thy head, and thou shalt bruise his heel." The relation and treatment of the seed of the woman and of the serpent in all history is a constant fulfilment of the sentence. This treatment is instinctively done, without even the knowledge of why it is done.

In this very significant statement is implied, in a metaphorical sense, that the seed of the woman, Jesus Christ, would bruise the head of "that old serpent, the Devil, and Satan," who was the chief offender against God and Man (Isa. 7:14; Isa. 9:6, 7; Luke 2:6-11; Rom. 16:20; and Rev. 20: 1-10).

The Lord God said unto the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

All history confirms the absolute correctness of this condition of woman and her relation to her husband. Never in the history of the world or in any country has woman had greater freedom and rights than now in America—when and where this sentence is being fulfilled to the letter.

17. "And unto Adam he said: Because thou hast

hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3: 17-19).

As Adam, contrary to the command of the Lord God, chose to satisfy the need of his body by eating of the forbidden fruit, his punishment was to consist largely of the manner and condition in which he would have to secure food for his body in the future.

22. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3: 22-24).

Adam had in fact become as God, knowing good and evil; but, unlike God, he had gained this knowledge of evil by disobeying the direct and wise command of the Lord God. He was no longer free to enjoy the perfect provisions of the Garden of Eden, which the Lord God had especially prepared for him and which he so perfectly enjoyed during his obedience of the command of the Lord God.

The dissatisfaction of Adam with the command of the Lord God and his violation of it while in the Garden of Eden resulted in his expulsion from the Garden.

His condition in the Garden while loyal to the Lord God was infinitely better than it was outside of the Garden. While in the Garden of Eden, Adam was (1) in full possession of all his powers of life, spiritual, mental, physical and social, with which he was endowed by his Creator; (2) in full communion with the Lord God; (3) he enjoyed undisputed and harmonious dominion over the earth and all of its creatures; and (4) all of his needs were perfectly supplied by the Lord God with absolute freedom on his part from the discomforts of toil, pain, and sorrow.

When out of the Garden, Adam was (1) bereft of his spiritual powers of life; and (2) was out of communion with the Lord God; (3) while his dominion over the earth and its creatures was not taken from him, it was inharmonious and beset with all manner of obstacles and difficulties; and (4) all his needs were pressing and most inadequately supplied at the cost of his personal toil, pain and sorrow. His continued disobedience for a considerable time, doubtless in many ways, prevented the Lord God from blessing and affording him the help needed in his struggle for existence and happiness, as He (the Lord God) most certainly wanted to do.

And further: Most likely his selfishness, a most direct result of disobedience, impelled him for a considerable time to deal unfairly with the Lord God in securing the provisions for the supply of his own constant and imperative needs. This, of necessity, was bound to react to his own disadvantage, which it undoubtedly did in multiply-

ing his toil and curtailing the very limited supplies for his many crying needs, and all attended with many disappointments and sorrows.

C. *The Dreadful Results of Man's Fall Entailed upon His Posterity Down to the Present Time.*

What was true of Adam after his disobedience and expulsion from the Garden of Eden has been almost invariably true of the whole race of mankind which has descended from him; and in the majority of cases accompanied with like immediate and serious results.

Separated from the Lord God, all men have been compelled with personal toil, pain and sorrow to secure the provisions of the Creator for the supply of their own constant and demanding needs.

Their continued disobedience prevented the Lord God from blessing them and helping them, as He otherwise would have done in their struggles of life. Their selfishness, as many times greater than that of the one Man Adam as there have been more individuals concerned, not only impelled them in a corresponding degree to deal unfairly with the Lord God in securing the provisions of the Creator for the supply of their ever-recurring and pressing needs, but impelled them in like manner to deal unfairly with each other and among themselves in almost every way, Man with Man, class with class, organization with organization, state with state, nation with nation. This unfair dealing has ever resulted in misunderstandings, disputes, contentions, fights, and wars, in which the weak are invariably the sufferers at the hands of the strong; as all historical records attest.

Reference to several notable records in the early history of mankind will serve to illustrate what I have stated:

(1) The continued disobedience of Adam and his estrangement from the Lord God prevented the blessing and help of the Lord God that would have been bestowed upon him. (2) Because of Adam's instruction or non-instruction and his example, his first born son, Cain, followed in his footsteps of disobedience and estrangement from the Lord God. Not only so, but he became disobedient to his father and mother, and so estranged from their little and only home circle in the earth, that he took the life of his only brother, Abel, and filled that home with a terrible gloom. (3) Cain was disobedient and estranged from the Lord God and from his father's home. Unrepentant and burning under the curse imposed upon him, he went out from his father's home and "from the presence of the Lord" to establish a home and dominion of his own. There is no record that he sought the favor or help of the Lord God in what he set out to do. He built a city and called it after the name of his first born son, Enoch (or Channoch). His enterprises proved to be successful from a material or worldly standpoint in several ways. One of his descendants was "Jabal: he was the father of such as dwell in tents, and of such as have cattle." Another was "Jubal: he was the father of all such as handle the harp and organ." And a third, who bore part of his own name, "Tubal-cain, an instructor of every artificer in brass and iron."

But Lamech, the fifth generation from Cain, and the father of the notable men above specified, was the first known bigamist and a murderer by his own confession, of a seventy and sevenfold degree, as compared with Cain's sevenfold degree.

With this dark confession of Lamech, the brief history

of Cain and his lineage to, and including the sixth generation, terminated in ignominy.

(4) The descendants down to and including the twelfth generation had grown to a large and dominant population. They doubtless were in full control of the part of the earth inhabited by them and of all the creatures. With their growth in numbers and earthly values, they grew also in disobedience and estrangement from the Lord God and from each other to such an extent that the Lord God determined to make an end of them. Their condition and the purpose of the Lord God are very forcibly and concisely stated as follows:

5. "And God saw that the wickedness of Man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
6. And it repented the Lord that he had made Man on the earth, and it grieved him at his heart.
7. And the Lord said, I will destroy Man whom I have created from the face of the earth; both Man, and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:5-7).

Accordingly the Lord God sent a great flood upon the earth, "And every living substance was destroyed which was upon the face of the ground, both Man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark" (Gen. 7:23).

(5) In the time of the fifth generation from Noah after the great flood, the following is the Bible record:

1. "And the whole earth was of one language, and of one speech.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5. And the Lord came down to see the city and the tower, which the children of men builded.

6. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. 11: 1-7, 9).

The punishment visited upon these descendants of Noah for their selfishness, their disregard for the Lord God and also for the violation of His holy and righteous commandments, included the very things that they dreaded the most, namely:

8. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11: 8, 9).

Other illustrations, almost without limit, could be taken

from the Bible record and from all subsequent history that would overwhelmingly verify the testimony of the illustrations above mentioned; but it is unnecessary to make use of them here.

The following general and all-comprehensive statements, from the beginning, the middle and from the last part of the Bible record, relative to Man's fallen state, are sufficient proofs, beyond all question, of his most deplorable, unsatisfactory and helpless condition, except for God's interposition and salvation, from the time of his fall in Eden to the present time.

12. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh has come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:12, 13).

6. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass" (Isa. 40:6, 7).

5. "Thus saith the Lord; Cursed be the Man that trusteth in Man, and maketh flesh his arm, and whose heart departeth from the Lord.

6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jer. 17:5, 6).

9. "The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9).

Jesus Christ said to Nicodemus: "That which is born of the flesh is flesh" (John 3:6).

Such a person must be born again of the Spirit, or he cannot see or enter into the kingdom of God. This is a general statement and includes all mankind.

7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
8. So then they that are in the flesh cannot please God" (Rom. 8:7, 8).
19. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).
1. "This know also, that in the last days perilous times shall come.
2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5. Having a form of godliness, but denying the power thereof: from such turn away.
6. For this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7. Ever learning, and never able to come to the knowledge of the truth.
8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (II Tim. 3:1-8).

In this connection, therefore, it is very fitting and con-

clusive to note, that at the present day, when Christian civilization is wide-spread over the whole earth and when men exercise almost unlimited dominion over the earth, sea and air, and over all their creatures, there is not a man on the whole earth enjoying the full measure of the supply for his constantly pressing needs, as designed and provided for them by the Creator. More than half of the human race receive scarcely more for the supply of their ever-recurring and imperative needs, than enable them to maintain a very moderate livelihood. In fact, there are millions of men, women and children now suffering in almost every way, because of the very scanty supplies for their crying and never satisfied needs.

Because of their disobedience and estrangement from God, men have ever been from the fall of Adam, and are now, compelled to secure by themselves the provisions of the Creator for their needs.

Because of the selfishness of all men and their estrangement from each other, the provisions of the Creator thus secured by themselves for themselves are very unequally distributed. In this distribution the weak invariably receive the least and suffer the most. Thus shall it ever be until there will be a complete and accepted reconciliation between God and His creature—Man.

IX

The Revelation of Salvation by the Lord God for Man, Which Is Infinitely Greater than What Was Lost in the Fall

In the Bible, or Hebrew revelation, we learn that the Lord God was not unmindful of His creature, Man, in his fallen and deplorable condition, but with unmeasured love had provided for him long before his fall a complete, all-sufficient and absolutely certain salvation from this, his lost, sorrowful and suffering condition. The same clear, positive, and definite manner which characterized the account of Man's creation, as well as the story of his downfall in the Bible, also characterizes the account of the wonderful plan of salvation for Man from his utterly lost and sinful state, of its marvelous development and of the unlimited provision for its absolute, complete and certain accomplishment.

By this salvation Man may have all of his needs supplied in every way, infinitely beyond what they had ever been before.

The account of this salvation for Man by the Lord God, as recorded in the Bible or Hebrew revelation, is very full, complete and comprehensive in its purpose, plan and development. A limited number of references to the many facts in the account of this wonderful salvation will serve to demonstrate what has been claimed for it, that by it Man could have all of his needs supplied in every

way infinitely beyond what they have ever been before. The Lord God had furnished Adam and his wife with overwhelming testimony of His wonderful love and care for them, by placing them in the garden of Eden, which He had so bountifully prepared for them, and by providing without measure for all their needs, spiritual, mental, physical and social.

He had told them that they could freely eat of all the trees of the Garden but one, which was undesirable because of its evil effects. Lest they might eat of this tree to their hurt, He most carefully and explicitly commanded them not to eat of it. To prevent them from disobeying His command He affixed a dreadful penalty to its violation.

All this would have doubtless been sufficient to command the constant love and gratitude of Adam and his wife and also to prevent them from any attempt to eat of the forbidden tree, had it not been for that old serpent (Satan), that skillful and arch-deceiver, who sought their destruction.

When, therefore, the serpent tempted Eve, the Lord God did not interfere, but left her, with the knowledge of what He had done for Adam and her in the Garden, and with her own sovereign will to make her own choice. In like manner, He did not interfere when Eve gave the fruit of the forbidden tree to her husband, Adam, to eat, that he might also with the free exercise of his sovereign will, in full knowledge of all that the Lord God had been to him and his wife and what he had done for them, choose for himself.

When, however, both Adam and his wife, by the choice of their own sovereign wills, had eaten the fruit of the

forbidden tree, notwithstanding the plain and positive command of the Lord God that they should not eat of it, an immediate and radical change came over their lives. Their former condition of innocence, holiness, and glory forthwith departed from them, or in other words, they suffered the penalty of the violated command—spiritual death. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made for themselves aprons" (Gen. 3:7).

Without delay the Lord God appeared to them, in their fallen condition, that He might in righteousness take account of their transgressions and mete out sentence according to their guilt; but, with infinite love and mercy, provide and declare a complete and sufficient salvation from all the results of their disobedience. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:8).

Then the Lord God, to vindicate His righteousness, to afford Adam and his wife their first true lesson in character building, to definitely mark the limits of Satan's power and to declare the manner and the means of his final destruction, began to reckon with the offenders and call them to an account for their disobedience and wilful violation of His positive and righteous command. In the work of true and permanent salvation, justice is as essential as mercy, and punishment as forgiveness. Without righteousness, true and lasting salvation would be impossible.

X

Restatement of Man's Fall and the Punishment Administered

It is needful to restate the violations of the righteous commandment, and the dreadful sentences pronounced upon the violators of the commandment that we may understand more fully the most gracious and all-sufficient salvation that was provided for Adam, his wife, and his posterity by the all-righteous and all-loving God.

A. *The Lord God Reckoned with the Offenders and Pronounced upon Them Their Sentences.*

The Lord God began to deal with the offenders in the reverse order from that in which the commandment was violated by them, but meted out the sentences in the direct order of their violation of the commandment.

9. "And the Lord called unto Adam, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And He (the Lord God) said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, "The serpent beguiled me, and I did eat" (Gen. 3:9-13).

In this connection it is well to note that neither Adam nor his wife hesitated to confess their transgressions, but

both of them laid the blame of their actions upon others.

After the examination of Adam and his wife by the Lord God the following things stand out clear to all who read the account of it:

1. When Adam and his wife had eaten of the forbidden tree, the penalty of the violated law was immediately visited upon them, viz., Spiritual Death. They experienced a most radical change. Their eyes were opened and they knew they were naked.

2. They made haste to make aprons of fig leaves to hide their nakedness from their natural eyes, but their aprons failed to hide their nakedness from the eyes of their consciences, for notwithstanding their aprons, they were yet naked before the Lord God and in their own estimation.

3. When they heard the voice of the Lord God walking in the Garden, the sense of their nakedness was greatly intensified, as clearly shown in Adam's response and confession to the call of the Lord God, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3: 10).

4. When inquired of by the Lord God about their disobedience, both Adam and his wife promptly confessed their guilt, but laid the blame upon others for their actions.

5. Both of them had utterly failed to consult the Lord God or to make a right use of their sovereign wills. They were accordingly weighed in the balance and found wanting.

Notwithstanding Adam's God-like endowments, his intimate communion with the Lord God, his indescribable condition of joy and glory in the Garden of Eden and the

positive command of the Lord God under such circumstances, he most ingloriously fell from his exalted position. He was none other than a self-confessed, guilty sinner before the Lord God. His wife was no better. She was given to him for a helpmeet. Instead of being a helpmeet in the right sense of that term, she was the immediate cause of his downfall.

Adam and his wife were in a most deplorable condition, without any merit of their own or apparent hope in any other for their deliverance.

In this fallen and sinful condition Adam became the progenitor of the whole human race. In all nature, like begets like—each after its own kind. That which was begotten of Adam in his fallen condition had flesh and blood and mind and soul. All of it, however, was of the same kind of his own sinful and utterly fallen condition, wholly bereft of his former holy spiritual life. This utterly sinful and deplorable condition passed from Adam to all of his seed or posterity and has from then till now characterized all of it. This is more strongly expressed by the Apostle Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Accordingly, there was absolutely no promise nor even the faintest hope of salvation or restoration from this deplorable condition for Adam and his posterity by him or by his seed after him; for in this condition they all were reckoned dead.

In dealing with the serpent the Lord God did not ask it any questions, but proceeded at once to mete out to it the sentence deserved, doubtless, for its subtlety.

14. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14. See Isa. 65:25; Micah 7:17).

15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

As before mentioned, this curse pronounced upon the Serpent in the Garden and its seed, the woman and her seed, has been fulfilled to the letter from that day to the present.

B. *The Real Tempter Was "That Old Serpent, Called the Devil, and Satan."*

In meting out the curse or sentence upon the serpent in the Garden, the Lord God was not ignorant nor unmindful of "that old serpent, called the Devil, and Satan," (Rev. 12:9) who at that time had made use of the serpent in the Garden to ruin Man and the whole earthly creation, but in this very act met him face to face and thwarted this his first effort to accomplish his diabolical purpose. It would not only be absurd but ridiculous to suppose for a moment that that first and awful tragedy of the human race in the Garden of Eden was all brought about by the serpent, however subtle, which was only one of the creatures of the Garden that were all in the most delightful relationship with Adam and his wife.

How could the serpent know that the Lord God had given a positive command that Adam and his wife should not eat the fruit of a certain tree in the Garden with the penalty of death affixed? Why should the serpent, under such pleasant relationship with the woman, approach her under the forbidden tree and subtly tempt her

to eat of it when it would bring certain death to her and a dreadful curse upon itself? It would be absurd and ridiculous to suppose that the serpent of the Garden, of itself, contradicted the woman and the command of the Lord God by saying "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5).

Where and how did the serpent get this knowledge, if true, which was unknown to Adam and his wife, who had dominion over all the creatures of the Garden and of the earth, including the serpent?

How was it possible that the serpent of the Garden, which was altogether inferior to the woman, could speak of things, if true, far beyond the knowledge of the woman?

And, if not true, why should the serpent of the Garden, notwithstanding its subtlety, attempt to say and persist in saying such false things?

Had it been but the work of the serpent, a creature of the Garden only, Adam and his wife would not have been led to suffer the awful change that made them haste to cover their conscious nakedness with aprons of fig leaves and to hide themselves amongst the trees of the Garden, from the Lord God. Much less would it have occasioned the Lord God to seek all of the offenders in the Garden, to reckon with them, and to pronounce such grievous sentences upon them, including the serpent of the Garden itself, that had been subtly, yet ignorantly and it may be said innocently, the apparent cause of all the trouble.

There can be but one supposition that will hold good in all of this dreadful tragedy in the Garden of Eden, viz.,

that, "that old serpent, called the Devil, and Satan," (Rev. 12:9) made use of the Serpent, because it was the most subtle of the beasts of the Garden, to accomplish his infernal and deadly work under the most deceptive appearances and statements.

As Satan artfully concealed himself under the form of the serpent in the Garden to deceive and ruin man, so the Lord God concealed the all-comprehensive curse or sentence upon Satan, in metaphoric language, under the form of the curse or sentence pronounced upon the serpent in the Garden. And as Satan had dealt with the woman only, and that through the serpent in the Garden, and had thereby led her to disobey the command of the Lord God, the curse or sentence pronounced upon Satan was coupled with the curse or sentence upon the serpent in the Garden, but irrevocably linked up with the woman and her seed only. Satan's great, and I may say final, punishment and overthrow was to come to him by the seed of the woman.

In this first curse or sentence pronounced upon that first and arch-offender against the Lord God, in that first and awful tragedy of all tragedies, in the Garden of Eden, we have the first and all-comprehensive proclamation and prophetic declaration of the Lord God to Satan, that however much he might trouble and persecute the woman and her seed, the seed of the woman would eventually overwhelm him with a complete and everlasting destruction, to wit: "And I (the Lord God) will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This sentence of the Lord God refers explicitly to the

consummate punishment that was to be inflicted upon him by the seed of the woman, whom he had beguiled and induced to disobey the positive command of the Lord God, which resulted in the inglorious and miserable downfall of both the woman and her husband.

While this sentence of the Lord God promised sure and dire punishment to Satan for what he had done, it doubtless afforded Adam and his wife but little consolation or relief at that time, in their wretched condition of nakedness and shame.

The Lord God then dealt with the woman who had not only listened to the Serpent and had eaten of the forbidden tree, but had tempted her husband to do the same. Hers was a double offence and deserved a double punishment. Consequently, a double curse or sentence was pronounced upon her by the Lord God, which specified (1) the sorrow with which she should bring forth children and (2) the subordinate relation she would sustain to her husband, as follows: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3: 16).

And last, the Lord God dealt with Adam for giving heed to his wife and disobeying His very explicit and righteous command and outlined the dreadful punishment that would follow his disobedience:

17. "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3: 17-19).

The Lord God had finished reckoning with Adam, his wife, and the serpent (Satan) and had pronounced sentences upon all of them without a single intimation to Adam and his wife of mercy or that their punishments would ever be shortened or lessened. He could not do otherwise and be just to Himself and to His intelligent creatures, Adam, Eve, and Satan, with their sovereign wills. He had to demonstrate once for all time, that what He promised, He must without failure perform to be in keeping with His own absolute righteousness and justice. *This was* a lesson that He was then administering to all the offenders in a way that it might never be forgotten by them.

C. *Dreadful Condition Brought upon Adam and His Wife and Their Posterity by Their Disobedience.*

Here we see the dreadful condition in which Adam and his wife were placed by the terrible sentence pronounced upon them by the Lord God for their disobedience. They had suffered spiritual death immediately after their disobedience as the penalty affixed to the command declared. This was followed by spiritual and bodily nakedness, that neither aprons of fig leaves nor trees of the Garden could hide from themselves or from the Lord God. In addition to their nakedness, they were now under sentence to undergo a dreadful and apparently unending punishment, intensely aggravated by continual sorrow.

It was evident beyond question that Adam had utterly failed in the first test of his sovereign will and had brought upon himself and upon his seed that should come after him this dreadful condition.

Hitherto, after his fall there was not a single ray of hope held out to Adam and his wife that there would be any end or the slightest mitigation of the sentences imposed upon them by the Lord God. Moreover, it was beyond the faintest hope that either Adam or his seed, that should come after him, under such a condition, would ever be able to modify, extricate or deliver themselves from this awful, sorrowful, and utterly helpless condition, to which his deliberate disobedience had brought them. Doubtless, both Adam and his wife would have been somewhat relieved if they had known that such a severe sentence had been passed upon the serpent; but, they would likely have placed little value upon, or taken little comfort from the statement or rather uninterpreted promise that the seed of the woman, (whoever that would be) would bruise the serpent's head, since they themselves were in a most wretched and bruised condition. What they wanted most at that time was doubtless a covering that would hide their dreadful spiritual and bodily nakedness from themselves and from the Lord God and a sure promise that in some way and at some time they or their seed after them could and would be restored at least to the innocent and delightful condition previously experienced by them in the Garden.

Neither of these burning wants or needs could be relieved even by the Lord God Himself, unless Adam, his wife, his seed after him, or a substitute, would make whole or satisfy His all-righteous but broken command.

This was utterly impossible for Adam, his wife or his seed after him to do, for the penalty of the violated command was death, and death had passed upon Adam, his wife, and afterwards upon all of his seed or posterity.

Hence, their nakedness could be covered and their complete restoration accomplished only by an all-loving, holy and all-righteous substitute. He must be such an all-loving substitute as to most willingly assume all the guilt of the violated command and suffer the full death penalty for Adam, his wife, and all his seed or posterity. He must be so holy as to be altogether without sin or guilt in himself and so righteous, that in his life and death the violated command of the Lord God would be fulfilled in every particular and all its demands abundantly satisfied.

D. *The Seed of the Woman the Only and All-Sufficient Substitute for Man's Restoration.*

Such a substitute had been provided by the Lord God. He was figuratively but specially mentioned as the Seed of the Woman that would bruise the serpent's head, in that first and all-inclusive sentence pronounced by the Lord God upon that first and arch-offender—"that old serpent, Satan," as follows: "And the Lord God said unto the serpent, Because thou hast done this . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 14, 15).

XI

The Seed of the Woman Was None Other than Jesus Christ, the All-Sufficient Saviour for All Men

The statement or sentence passed upon Satan was followed by a multitude of statements of the Lord God, as recorded in His revelation, that declare with certainty who He, the Seed of the Woman, was; what He would do for the final overthrow of Satan and his works; and what He would do for the complete and glorious salvation of Adam and his posterity.

1. He was (a) Immanuel, God with us. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). (b) He was Jesus, Saviour. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). And (c) He was a Saviour, Christ, the Lord, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

2. He would not only destroy the works of the Devil, but the Devil, himself. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

3. What He would do for the complete and glorious salvation of Adam and his posterity.

The following scriptures, from the multitude of them in the Bible, refer to the Seed of the Woman and His wonderful work of salvation for the world. They are clear, definite and positive in what they declare about Him as a Saviour, the time He began His saving work, His sacrificial character, the manner in which He accomplished His work, the certainty and completeness of His saving power and about the amazing results of His wonderful salvation. These scriptures also declare, in the same manner and without qualifications, His identity as God; His name as Jesus; His designations as the Christ, the Son of the living God, the Son of Man, the Lamb of God, etc. In fact, these scriptures show beyond a doubt to all persons who study the Bible as the Word of God, with the help of the Holy Spirit, that the Seed of the Woman is none other than Jesus Christ, the Man of Calvary and the Lamb on the throne.

A. *Who the Seed of the Woman Was.*

1. "In the beginning was the Word, and the Word was with God, and the Word was God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

34. "I (John the Baptist) saw, and bare record that this is the Son of God" (John 1:1, 14, 34).

21. "And she (Mary) shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

15. "He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. . . .

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:15-17).

9. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I John 4:9, 10, 14).

16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:4-6).

"For the Son of man is come to save that which was lost" (Matt. 18:11).

"For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

34. And I saw, and bare record that this is the Son of God" (John 1:29, 34).

8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

B. *What He Would Do with the Devil and His Works.*

8. "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

C. *What He Would Do for the Complete Salvation of Man.*

4. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:4-6).

22. "Who did no sin, neither was guile found in his mouth:

24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:22, 24, 25).

11. "And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

13. These things have I written unto you that believe

on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5: 11-13).

5. "Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 5-11).

9. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:9-17).

XII

Three Undeniable Statements with Unanswerable Proofs That the Seed of the Woman, Jesus Christ, Did Not Have A Human Father

A. *First, Joseph of Nazareth Was Not the Father of Jesus Christ.*

There is absolutely nothing in all the scriptures, the Bible, upon which to base the faintest belief that He was. If any man dares to assert or teach that Jesus Christ was the Son of Joseph of Nazareth, he tramples under foot the Bible account of the birth of Jesus Christ and brands as false the testimonies of the most holy, truest and most intelligent witnesses, including the mother of Jesus Christ, Jesus Christ Himself and God, His Father in heaven, that ever publicly testified to the truth of any one event in history, sacred or profane.

The following are some of the testimonies of the remarkable witnesses and the circumstances under which the testimonies were given.

If Joseph was the father of Jesus Christ, then both Joseph and Mary were very different persons from what we and the whole Christian world have ever regarded them to be. Both of them denied that Joseph was the father of the child that was to be born of Mary. Accordingly, in this denial they both deliberately falsified. They also conspired together to deceive the public by stating that the child was, or was to be, begotten of the Holy Ghost, which they declared was so announced to them by the angel Gabriel and the Angel of the Lord, in a most

remarkable manner, as shown in several scripture accounts, as follows:

26. "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:26-35).

18. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. But when he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25. And knew her not till she had brought forth her first-born son: and he called his name JESUS" (Matt. 1:18-25).

All of this deception was done by them so that when the Child, if a Son, was born he would be regarded as the promised and expected Messianic Son of the Virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Again, the boy Jesus must have been brought up in the home at Nazareth with the understanding that Joseph was not his father. This was shown by him at the age of twelve years in his answer to his mother's very solicitous question when Joseph and she found him in the temple with the doctors. While his mother made mention of Joseph as his father in her question, Jesus very unhesitatingly and emphatically indicated in his answer that God was his father, as follows:

48. "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he (Jesus) said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:48, 49).

John the Baptist, the cousin of Jesus and the very prince of truth and integrity, said of himself to the priests and Levites, that were sent from Jerusalem to find out who he was: "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John 1:23). His preaching was chiefly on repentance from all sin and was with terrible exactness, sparing no one. To the boastful and self-righteous Pharisees and Sadducees, who came to his baptism, he declared: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7-8).

Of this wonderful man Jesus said: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

John the Baptist testified as follows:

29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God" (John 1:29-34).

Who can doubt this wonderful testimony of John the Baptist? But it is false if Jesus Christ is the son of Joseph. For the same reason the uniform and explicit testimonies of the three other Gospel writers, Matthew, Mark and Luke, which so fully corroborate the testimony of John the Baptist that Jesus Christ was the Son of God and was so claimed by a voice (the voice of God the Father) from heaven as follows, must also be regarded false:

16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

9. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11).

21. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:21, 22).

The most remarkable thing about these last three testimonies is that, if Joseph was the father of Jesus, God

Himself falsified, when in each of the three testimonies He claimed to be the Father of Jesus. If He purposed to convey a false statement, He did so after a most deceptive manner, in which the Holy Spirit was a party, who was sent in the form of a dove as a visible confirmation of His statements from heaven.

Now we come to a direct investigation to determine who Jesus Christ was. The findings of this investigation must certainly be true and satisfactory, since Jesus Christ, Himself, conducted the investigation with His disciples who were all intensely interested in what He was and who He was. After asking His disciples the pointed question about Himself, saying, "Whom do men say that I, the Son of man, am?" and receiving various answers from them, He said: "But whom say ye that I am?" Peter without hesitation answered for all of the disciples, "Thou art the Christ, the Son of the living God" (Matt. 16: 16).

Jesus Christ not only approved this answer or confession of Peter, but was delighted with it. This is very evident as He turned to Peter and made the following significant statements:

1. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."
2. "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 17, 18).

This confession of Peter, "Thou art the Christ, the Son of the living God," which was implicitly believed by all of the disciples and was heartily and without reserve approved by Jesus Himself, who declared that it had been

revealed to Peter from His Father in heaven, must therefore most certainly be true, since it was boldly expressed by Peter before all the disciples and in their behalf. It was most heartily approved by Jesus Christ, Himself, and most emphatically declared by Him to be a Revelation to Peter from God, His Father in heaven. There can be no room for doubt after such witnessing. However, if Joseph was the father of Jesus Christ, this combined testimony of the truest and most unimpeachable witnesses that ever testified in any single case in the world must be set aside as false. Not only so, but if Joseph was the father of Jesus Christ, then the confession of Peter that Jesus Christ was "The Christ, the Son of the living God" was not true. Consequently, when Jesus Christ built His Church upon Peter's confession as a Rock against which the gates of hell should never prevail, He was mistaken, for it was not a Rock, but a flesh and blood foundation, which could never withstand the assaults of the gates of hell.

If Joseph was the father of Jesus Christ, then the two following and most positive statements, 1, of Jesus Christ and His disciples, John 16: 27-30, and, 2, of the Apostle John, I John 1: 1-3, indicate very clearly that they were under the spell of a false delusion or they were conspiring together to deceive the world in a most impressive and brazenly false manner, to wit:

27. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God" (John 16: 27-30).

1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1-3).

The seventeenth chapter of John's Gospel cannot be interpreted in any other way than the prayer of Jesus Christ to God, His own Father in heaven. The first, fifth and twenty-fourth verses cannot be misunderstood except by one who would seek to divert their plain and real meaning. In the first verse, Jesus lifted up His eyes to heaven, the abode of His Father, and addressed Him in a familiar manner such as none but a real son could do, as follows: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17: 1). In the fifth and twenty-fourth verses, Jesus Christ speaks of the Glory and Love He had with His Father, God before the world was, to wit: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold

my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). The tenor of the whole prayer is in keeping with the intimate relationship of a Son with his real Father.

If, however, Joseph was the father of Jesus Christ, then this, the Lord's prayer, is a myth and could never have been made by Jesus Christ.

In the Garden of Gethsemane, Jesus Christ was loaded down with the sin of the world. He prayed, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. . . . And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:42, 44). Had He been the son of Joseph, He could not have borne the sin of the whole world, but would have been overwhelmed with His own sins. He would have cried out with David, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. . . . Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalms 51:1, 5).

Perhaps there was no time in the history of Jesus Christ when different parties, including His enemies, wanted more to know of a truth who He was, than when He was on trial for His life. Moreover, there was no time in His life, humanly speaking, when He would lose more by claiming to be the Son of God and gain more by claiming to be the son of Joseph, than when He was before Caiaphas the High Priest.

62. "And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy" (Matt. 26:62-65).

In this mock trial before Caiaphas, Jesus Christ kept silence. When the false witnesses testified against Him, He did not respond to their false accusations, even when the high priest pressed Him to do so. But when the high priest adjured Him by the living God to tell whether He was "The Christ, the Son of God," Jesus did not hesitate a moment, but replied, "Thou hast said," which meant without qualification, "I am the Christ, the Son of God." Immediately following this confession, Jesus made a most remarkable statement about Himself with an assurance that the Son of God only could make, and that could not be misunderstood as to its reference to Himself, as follows: "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). The answer of the high priest to this statement shows, beyond a doubt, that Jesus Christ meant exactly what He said, "I am the Christ, the Son of God," as follows: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy" (Matt. 26:65).

Matthew's account of this mock trial of Jesus Christ before Caiaphas, the high priest, is confirmed by both Mark and Luke. No honest student of the Bible, God's Word, could or would dare before his own conscience to dispute or set aside this testimony of Jesus Christ before Caiaphas about Himself, under the circumstances that *"He was the Christ, the Son of God."* To all honest believers in the Bible as God's Word, this testimony of Jesus Christ means exactly what it says and is absolutely indisputable.

B. *If Joseph of Nazareth Was Not the Father of Jesus Christ, Then No Other Man Was His Father.* In such a case, His father would have been an adulterer and His mother an adulteress. Accordingly, if Jesus Christ would have inherited a sinful nature from that devout man, Joseph of Nazareth, as His father, how much more pronounced would have been the sinful nature that He would have inherited from such parents. Such a supposition, however, would be repulsive to all mankind that know anything of Jesus Christ as a Saviour. It would not be tolerated by nominal Christians, much less by His devout followers.

C. *Neither Joseph of Nazareth Nor any Other Man Could Be the Father of Jesus Christ, Because Like Always Begets Like.* As is the seed, so is the plant, the tree, and each after its own kind. This is an unalterable law of the universe.

All men, according to the Scriptures, are under sin (Gal. 3:22); dead in trespasses and sins (Eph. 2:1, 5); and guilty before God (Rom. 3:19). All history and our own experiences can and must corroborate this scripture testimony.

No man with such a nature and character could have been the father of the Seed of the Woman, Jesus Christ, since by scripture testimony there was no sin in Jesus Christ (I John 3:5) and He knew no sin (II Cor. 5:21). On the contrary, as the Scriptures declare: "He was God" (John 1:1); He was "equal with God" (Phil. 2:6); He was "the Holy One and the Just" (Acts 3:14); and "the only begotten Son of God" (John 3:16). Jesus Christ claimed that He had power to lay down His life and take it again, and claimed that He had this as a commandment from His Father (John 10:17, 18). Then afterwards He did what He claimed to have power to do. This no man could have done. Hence, in this He was wholly unlike man. In fact, as recorded in Colossians, the Seed of the Woman, Jesus Christ,

15. "Is the image of the invisible God, the firstborn of every creature:
16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17. And he is before all things, and by him all things consist:
18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
19. For it pleased the Father that in him should all fulness dwell;
20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:15-20).

The almost universal belief of all men that know anything of Jesus Christ and their attitude to Him, indicates

beyond a doubt that they regard Him not only wholly unlike man, but wholly superior to man, and therefore He could not have had a human father.

1. To begin with: millions of men in all ages of the Christian era, and more at the present than at any previous time, have celebrated the supper of the Lord, which He, Himself, instituted; (a) because He commanded them to do so; (b) because they believed that their sins had been forgiven and their lives had been changed, by their faith in His all-atoning sacrifice, which the supper of the Lord represented; (c) because they delighted in this manner to testify to the world their belief that He was what He said He was, "The Christ, the Son of the living God," and that He had given His life for the redemption of all mankind from sin, and was now with His Father in heaven with all power.

2. While the birthdays of the greatest and best men are kept by their followers or admirers in their own countries, continents or indeed in the whole world for a few centuries, the significance and interest in these birthdays are lost in the flight of time and they cease to be kept. The birthdays of other notable men take their places only to give place to others that will in like manner follow them.

The birthday of Jesus Christ, however, has been kept for more than nineteen centuries. Its celebration increases every century not only in intensity and in number and variety of people that participate in it, but also in the significance of whom Jesus Christ was and what He did for all mankind. In all the nations of the earth and in all the languages and dialects of the world, the story of the birth of Jesus Christ, as narrated in the gospels of

Matthew and Luke, is told on His birthdays. It is repeated to the children in the homes and Sunday Schools, recounted in the meetings for thanksgiving and prayer, represented on canvas and in stone by the greatest painters and sculptors, and proclaimed with power from the pulpit, the rostrum and in the press.

Moreover, the telling of the story is accompanied by the songs of children, the hymns of the great congregations, the chantings of well-drilled choirs and the swelling anthems of the mightiest choruses in imitation of the multitude of the heavenly host praising God on the real birthday of Jesus Christ, saying, "Glory to God in the highest, on earth peace, good will toward men."

Furthermore, as Jesus Christ was the gift of God to the world, His birthday in all the world is the very inspiration of the giving of gifts by all classes of people. As the day is better understood, the gifts are more and more to the poor, the needy, the distressed, and to the prisoners, including the worst criminals.

Most beautifully, significantly and well nigh universally, the gift of Jesus Christ to the world is represented by the Christmas tree. Its ever green leaves represent Him as the Life everlasting, its bright light represents Him as the Light of the world and its abundance of precious gifts for needy ones about it represent Him as the only one who could say: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11 : 27, 28).

3. That Jesus Christ was regarded by the best men of

the best nations of the earth as in a class by Himself on the earth, superior to all men, therefore unlike all men, is shown by the following remarkable facts:

a. All the advanced nations of the earth have for centuries been classed together with their full consent under the term of Christendom, because in their government and maintenance they adhered more closely than other nations to the teaching and spirit of Jesus Christ.

b. All history, written or taught within the bounds of Christendom is separated into two great divisions, to wit, B. C.—before Christ, and A. D.—Anno Domini—in the year of the Lord.

c. And yet more noteworthy, all the business and social transactions of Christendom, and indeed all the transactions general of the whole world are dated daily, monthly and yearly from the birthday of Jesus Christ.

4. It is a most significant fact that all men, good and bad, of all nations and languages, that know anything of the true character and mission of Jesus Christ, regard Him as the only person that ever lived on the earth who was absolutely free from error of any kind, and consequently unlike all other men.

I met a very intelligent gypsy about forty years ago at his camp near St. Louis, Missouri. In a lively and most interesting conversation about men and things, he made this bold and very significant statement: "There is no man in the world that cannot be bought with five dollars." I replied, "The price is too small." He repeated the statement with greater emphasis. I replied accordingly, "The price is too small." He then said, "I have been all over the world, and have seen all kinds of men from every standpoint, and I know what I have said is true. I don't

mean to say that any good man would deliberately sell himself for five dollars, but under favorable circumstances he would yield to a price as small as five dollars when presented at the point of his least moral resistance."

Then I said to him, "I would like to ask you a direct question, and receive from you a direct answer." He said, "I will if I can." I then asked him, "What do you think of Jesus Christ?" He replied promptly, "I believe that He was the only perfect man that was ever on the earth. He was what He professed to be—the Son of God."

And yet more significant, multitudes of men, of all distinctions, high and low, rich and poor, learned and unlearned, who are given to habitual swearing and cursing, bear most emphatic and unequivocal testimony to the all-truthful, almighty and all-merciful character of Jesus Christ, placing these qualities of Him upon a level with those of God Himself.

In their swearing they call upon Jesus Christ with great emphasis: 1. As an infallible witness: *By Jesus* or *By Christ* it is so, on a level with *By God* it is so. 2. As an invincible ally: *By Jesus* or *By Christ* I can do so or will do so, on a level with *By God* I can or will do so. 3. Denoting His infinite power: *Christ-Almighty* as *God-Almighty*. 4. Denoting very great surprise or wonder: *Jesus Christ!* as *Lord God!* In their cursing, however, they ever regard the all-merciful character of Jesus Christ, apart from His other divine qualities mentioned in their swearing, by never calling upon Him to curse any person or thing, but call upon God Himself to do so, as *God damn you,* him, or it; scarcely, if ever, *Christ* or *Jesus damn you.*

XIII

Man's Complete Salvation by Jesus Christ, as His All-Sufficient Substitute Provided for Him Long Before His Fall

The Lord God did not wait until the sixtieth century of the world's history, nor the twentieth century of the Christian Era, to find out how He might provide a way of salvation for man out of his deplorable condition.

A. *This Salvation for Man Provided Before His Creation.* The plan for man's salvation was determined upon by the Lord God before his creation. It was part of a greater plan of the Lord God, which included, among other things, Man's creation and redemption from his fall.

This early provision for Man's salvation is clearly stated in the Bible, God's Word.

"The book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"According as he hath chosen us in him before the foundation of the world" (Eph. 1:4).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:18-20).

In the mind and plan of the Lord God for the salvation of Man, His Son Jesus Christ, the Lamb of God, was slain from the foundation of the world and was spoken of by the prophets in the past tense as in Isaiah:

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed;
All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

It was not until the fortieth century of the world's history, however, that "he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

There was no mistaking His appearance when it took place. It was prophesied in the Hebrew scriptures. His birth was foretold to His mother and afterwards to her husband, Joseph as follows: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). His birth was announced to the shepherds keeping their flocks by night, when "the glory of the Lord shone round about them; and they were sore afraid. And the angel of the Lord said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:9-11). He was personally pointed out by John the Baptist, His forerunner, as "the Lamb of God, which taketh away the sin of the world" (John 1:29). It was clearly stated who He was and what His work was:—"For God sent not His Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

B. *This Salvation for Man Included All His Sin.* The plan of the Lord God for the salvation of Man was perfect and included not only his first sin and his special sins, but all of his sin. Man's first sin spoken of in Genesis, third chapter, which in itself seemed so inoffensive, was a direct violation of the command of the Lord God, with a death penalty attached to it, which was immediately and without apparent mercy visited upon him for his wilful disobedience. All sin against the Lord God has the death penalty attached to it, which has ever been and ever will be executed with absolute certainty, unless averted by the salvation of the Lord God.

Several Bible references will serve as proofs that all sin against the Lord God has with it the death penalty.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

"The soul that sinneth, it shall die" (Ezek. 18:4, 20).

"The wages of sin is death" (Rom. 6:23).

Doubtless the reason for the relentless severity against sin is that the evil results of sin in the soul of a man are infinitely worse to his soul than the worst poisons in his body would be to his body, and must be destroyed root and branch if the man is to be saved. The penalty of any and all sin against the Lord God requires the death of the sinner or the death of another as a substitute for him. No sinner, however, can be a substitute for another sinner. Nothing short of the life blood of an all-righteous Man as a substitute can ever make an atonement for a sinner against the Lord God. "For the life of the flesh is in the blood: and I have given it to you upon the altar

to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Accordingly, a substitute for sinful Man was provided by the Lord God from the foundation of the world who was and is all-righteous and all-sufficient to meet all the conditions of Man's complete salvation from all sin. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

"For there is one God, and one mediator between God and men, the Man Christ Jesus;
Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6).
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).
"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24).

While the blood of birds and animals was offered in sacrifice to the Lord God for sin and accepted by Him in all ages of the world before the Christian Era, the efficacy of all such offerings consisted in the fact that they were offered in the name of the promised Messiah, the Lamb of God slain from the foundation of the world—Jesus Christ, and as types of His sacrifice and death on Calvary for the sin of the whole world.

C. *This Salvation for Man is All-Glorious Beyond Human Comprehension.* The marvelous salvation promised by the Lord God and wrought out by His Son Jesus Christ for Man is all-glorious and beyond all human comprehension. It extends beyond the uttermost powers of

darkness from which Man is saved, and to the uttermost bounds of the kingdom of God, to which he is saved. This glorious and all-inclusive salvation with its infinite completeness provided for Man by the Lord God is summed up by the Holy Spirit and voiced by the great Apostle Paul as follows:

9. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14. In whom we have redemption through his blood, even the forgiveness of sins:

15. Who is the image of the invisible God, the firstborn of every creature:

16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist:

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

19. For it pleased the Father that in him should all fullness dwell;

20. And, having made peace through the blood of his

cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

22. In the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight" (Col. 1:9-22).

XIV

The Application of Salvation through Jesus Christ In the First Ages of the World from the First Sinners in the Garden of Eden Down to Abraham

With this wonderful and all-sufficient salvation for Man, the Lord God began the application of it to the case of the first offenders, Adam and his wife, while they were yet in the Garden of Eden. Very little could be done for them, however, as they were yet in possession of their sovereign wills and were not any more disposed, if as much, to follow the instructions of the Lord God than before the fall, and Satan, encouraged by his success, just as ready, and perhaps more so, to lead Man away from loyalty and obedience to the Lord God.

A. *Application of This Salvation to Adam and His Wife in the Garden of Eden and out of it.* It is written, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). Adam and his wife had made aprons of fig leaves and secreted themselves among the trees of the Garden to conceal their nakedness and quiet their shame; but with utter failure. Doubtless, both Adam and his wife pleaded with the Lord God that He would clothe them that the shame of their naked bodies and their guilty consciences would cease to trouble them, when in answer to their prayers the Lord God clothed them as before stated.

It will be remembered that all sin against the Lord God, including this first sin, could be atoned for only by the blood of the Lamb, Jesus Christ, the Son of God, who was slain from the foundation of the world. In accordance with this fact, the Lord God chose to clothe them with coats made of skins. To obtain the skins the Lord God shed the blood of animals, thus typifying the blood shed on Calvary, the only all-sufficient atonement for all sin. This was the first shedding of blood for sin, typifying the blood of Jesus Christ that was shed for the sin of the whole world, and it was done by the Lord Himself. The Lord God did not give to them the skins to make clothes for themselves, but made coats for them Himself and clothed them as with garments of salvation and robes of righteousness, (Isa. 61 : 10) so that neither Satan nor angels could dispute the forgiveness of their sin.

With all their sorrow occasioned by their disobedience and fall, this must have been a happy experience for them that they were yet under the personal care and protection of the Lord God. It must have given them a larger conception of the Lord God, that He was not only absolutely just in demanding punishment for the vindication of His violated command, but He was also absolutely just in providing His righteousness, by His undeserved mercy, for the penitent sinners.

This has characterized the dealings of the Lord God with Man from that day to the present. While, however, Adam and his wife were pardoned for their disobedience and the shame of their nakedness was taken away by the direct interposition and righteous atonement of the Lord God Himself, they, of themselves, were far from what they ought to have been.

Again the Lord God, after consultation in heaven, demonstrated His all-loving care for Adam and his wife, lest in the exercise of their sovereign wills they would commit another act of disobedience that would place them forever beyond redemption, as follows:

22. "And the Lord God said, Behold, the Man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24. So he drove out the man: and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24).

From first thought it would seem that the Lord God, by driving Adam and his wife out of the Garden of Eden to till the ground, that was cursed for their sin, by hard labor, had made it much more difficult for them to obey His commands. They evidently did better for the remainder of their lives, since there is no record whatever against them in the future. On the contrary, there are special mentions in the record of their lives, which, together with the Godlike lives of several of their children and also of their grandchildren, clearly indicate that they had profited greatly by their past experience and had lived much closer to the Lord God during the remainder of their lives.

B. *Application of This Salvation to the Children and Grandchildren of Adam and His Wife, While They Yet Lived.*

When their first son Cain was born, Eve manifested her attitude and gratitude to the Lord in her joyous expression, "I have gotten a man from the Lord" (Gen. 4:1). Why Eve did not make a similar statement when Abel was born might be accounted for by her placing too much stress upon Cain as a Man from the Lord and not affording the proper training to make him a Man of the Lord.

1. To their son Abel. In the case of Abel she determined to put forth every effort to make him a Man of the Lord. In this she evidently succeeded. After the death of Abel a third son was born to Adam and his wife. It was at this time that she expressed with delight the real joy and gratitude of her heart to the Lord God and doubtless voiced the same for Adam as follows: "For God hath appointed me another seed instead of Abel, whom Cain slew" (Gen. 4:25). They called his name Seth, which meant appointed.

It may be taken for granted that the training and example afforded Abel, which tended to make him the Godlike man he became, were much increased in the training and example for their third son, Seth, with a much riper experience in training children and with a greater dependence upon the Lord God in affording him an example. The Godlike results that have and will follow to the end of time, the lives and teachings of Adam and his wife, through Abel and Seth and also through their grand and great-grandchildren, no man can tell. It is beyond human computation.

When the grand summary is made up it will be found that the lives and characters of Adam and his wife amidst the thorns and thistles while they were tilling the ground will loom up far beyond what they were in the

Garden of Eden. In this connection it can be truthfully said: That some of the most wonderful if not the best service ever rendered to God by men, has been when they enjoyed the least of this world's good things. Indeed, I might add when they were not only deprived of this world's good things, but exposed to great trials and suffering. As illustrations I might mention Abel, Enoch, Abraham, Joseph in prison, Moses, Joshua, Samuel, David, Elijah, the three Hebrew children before the fiery furnace, Daniel sentenced to the den of lions, John the Baptist, and above and before all Jesus Christ. The eleventh chapter of Hebrews is devoted to an array of such notables that rendered unmeasured service to the Lord God.

On the other hand it may, with equal truth, be said that the poorest and most worthless service that has ever been rendered to God by men was when they enjoyed the most of this world's goods and seemed to be almost entirely free from trials and suffering. As illustrations, I might mention Adam and his wife in the Garden of Eden, Cain, the firstborn of Man, the descendants of Adam just before the flood, the descendants of Noah, when they determined to build a city and tower, Esau, the first son of Isaac, "who for one morsel of meat sold his birthright," (Heb. 12:16) the older sons of Jacob, who for jealousy sold their younger brother Joseph, practically all the kings of Israel and Judah, when they became powerful and prosperous, including Saul, David and Solomon, and the Church of the Laodiceans. Note the witness of the Lord against them.

15. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.
17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3: 15-18).

Jesus Christ Himself speaks with no uncertain emphasis upon the deceitfulness of riches and pleasures and the dreadful handicap of a rich man as follows:

14. "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8: 14).
23. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10: 23-25).

But to return to the record of the development of the salvation of the Lord God for Man. While Satan entered that family circle and led astray the first-born son, Cain, the Lord God blessed the efforts of Adam and his wife in rearing their second son, Abel. This was evidenced by Abel's offering to the Lord God, as he was doubtless

taught by his parents, and its acceptance as follows: "And Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. 4:4). This offering of Abel was in accord with the direction of the Lord God, as afterwards set forth in the Word of God: "But of the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire,for a sweet savour unto the Lord" (Num. 18:17).

As Abel was the first martyr in the work of the Lord God for the salvation of Man, he is first mentioned in that unparalleled roll of the faithful servants who devoted their lives and their all in preparing the way for the coming of the Lord Jesus Christ the Son of the living God that the world might be saved through Him. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Abel has given the longest testimony of any of God's righteous saints. If "the blood of the martyrs is the seed of the Church," what will such seed amount to in the kingdom of God at such early planting?

2. To their son Seth. The very early records of the work of the Lord God for the salvation of Man are very meager but very significant. When Adam was one hundred and thirty years of age, another son was born to him of his wife, which afforded great joy in that home as expressed by his wife: "And Adam knew his wife again; and she bare a son, and called his name Seth: For God,

said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen. 4:25). It requires no stretching of the imagination to say that great care was exercised by both Adam and his wife in the training of this son, who was regarded by them as one appointed them a seed instead of Abel, in order that he might grow up to be in every way like Abel. This supposition is fully confirmed by the closer relation of men to God, as recorded in the next verse of this same chapter: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord" (Gen. 4:26). This was one hundred and five years after the birth of Seth that this grandson of Adam was born. It was a long time to wait, but evidently good work had been done in the home of Adam and in the home also of his son Seth, since the special message of that important record was that "then began men to call upon the name of the Lord." Without doubt, the family altar had been constantly maintained in the old homestead of Adam and his wife and afterwards also in the home of Seth, which led to the more general calling upon the Lord as stated in the record. This was a marked advance in the work of the Lord God for the salvation of men since it could then have been said as afterwards: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

3. To their great-grandson, Enoch. Much time—about eight hundred years—elapsed before the next recorded work of the Lord for Man's salvation. It was a most remarkable one, however, as follows:

21. "And Enoch lived sixty and five years, and begat Methuselah:

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23. And all the days of Enoch were three hundred sixty and five years:
24. And Enoch walked with God: and he was not; for God took him" (Gen. 5:21-24).

There must have been much Godlike work and living in the home of Adam and his wife, in the home of their son Seth, of their grandson Enos, and of their great-grandsons down to Enoch, to make it possible to produce and maintain such a character as Enoch who walked with God practically all of his life. Notwithstanding the curse on the ground, the thorns and the thistles, the walk of Enoch was so constant, so close and so pleasing to God that Enoch was no longer compelled to endure the trials of the earth, for God took him to Himself. With the production of such a perfect human life under God at that early day, there is no need of a written revelation to understand much that had been going on in those homes for hundreds of years. Adam and his wife understood the Lord God better and lived nearer to Him, out of the Garden of Eden, than in it. They were more obedient to His commands. Their home in the midst of toil and trials was a happy one, as it was devoted to the service of the Lord God.

I can understand how the little boy, Seth, who had been sent to that home instead of Abel, listened with breathless attention to the stories of his mother and father about the Lord God, the Garden of Eden, the delightful life in the Garden, the many beautiful trees of the Garden whose delicious fruit they were permitted to eat, the tree of life in the midst of the Garden, then the tree of the knowledge of good and evil, whose fruit they were for-

bidden to eat, the command of the Lord God, the subtle serpent, the temptation, the fall, the nakedness and shame, the aprons of fig leaves, the hiding among the trees of the Garden, the call of the Lord God, the examination of the guilty ones, and the imposing of the sentences. Then how the Lord God clothed them, how their shame was taken away, and what their clothing signified, particularly the shedding of the blood of the animals, how they were sent out of the Garden of Eden to till the ground, cursed for their disobedience. And further, how he listened to the story of Cain and Abel, of their offerings, how Abel's offering was received by the Lord God and Cain's offering was rejected and why. How Cain hated Abel, then slew him and what became of Cain. And how he wanted to know everything about Abel as he was made to believe that he was sent to that home instead of Abel. Under God, Seth's character was thus built up after the pattern of Abel's.

I can also understand with what heavenly interest the Lord God regarded and yearned over the telling of these stories of Adam and his wife to their little boy Seth whom He had sent them instead of Abel and how in answer to the prayers of these first parents He richly blessed these communications not only in developing the best life in their little boy, but in guarding him from the temptations of Satan, which he was sure to meet.

What was true of the boy Seth was true also of his boy, Enos; and of his boy, Cainan; and of his boy, Mahalaleel; and of his boy, Jared; and of his boy, Enoch. All of them as boys visited the old homestead frequently and heard the same stories direct from their grand and great-grandparents—Adam and Eve, that were

told to the little boy Seth, which were accompanied also with the same blessing from the Lord God. I can almost imagine that Eve took all these little boys to a sacred place in the homestead and showed them the coats that the Lord God had made for them. These stories were repeated over and over again by the parents of these boys in their own homes and also by the boys themselves to other boys. You can rest assured that the girls were told these stories by Eve and by their mothers and repeated by them to other girls the same as the boys. Accordingly, the impressions formed by these stories became a part of their own lives as well as that of their families and proved not only a very great help in their devotion and service to the Lord God, but a strong defense against the wiles of Satan.

The Lord God must have had peculiar delight because of the satisfactory progress of His work of salvation for Man. The one chief personal product, of all that had hitherto been done from Adam and Seth down to Enoch, was Enoch; for after a preparation of sixty-five years Enoch was so delighted with the Lord God and so pleasing to Him that he walked with God for three hundred years, or the rest of his life on earth, notwithstanding the cursed ground, the thorns and thistles. This was no temporary or superficial relationship with God; it was an eternal and whole-hearted friendship.

Adam and his wife, after reviewing the wonderful work of the Lord God for themselves, their children and grandchildren, from the time that Seth was born down to the birth of Enoch, and indeed after they had witnessed and enjoyed the spotless life of Enoch for hundreds of years, might have most fittingly exclaimed: "The Lord

God be praised! Now let thy servants depart in peace since our eyes have seen and our hearts felt the salvation of the Lord God so manifest in our own lives, in the lives of our children and of our grandchildren, but above all this, do we praise thee, O Lord God, because thou hast so demonstrated the graciousness and effectiveness of thy saving power in the marvelous development of the life of our grandson Enoch, who, though born in this sin-cursed earth of sinful parents and reared amidst bitter trials and temptations, was by thy saving power so pleasing to thee as to walk with thee daily, (for hundreds of years), as a companion and as one fitted in every way to dwell with thee in the Garden of Eden from which we were driven because of our ungodly disobedience."

After Adam and his wife had been taken away by the Lord God, and while He continued His long and delightful walk with Enoch, it would not be out of the way to say that the Lord God in one of those most delightful daily walks with Enoch said to him: "Well done, thou good and faithful servant, thou hast been faithful to me in every respect during the past three hundred years, or all of thy life, amidst all the trials and temptations of this sin-cursed earth, as I have witnessed and approved by thy long and constant walk with me. Come thou with me to a place (or condition) infinitely better than the Garden of Eden and dwell with me and reign with me forever."

Comparatively soon after Adam and his wife and also Enoch were taken from the earth, as time was reckoned in those early days, a radical change for the worse took place with the descendants of Seth. This was brought about as stated in Genesis:

1. "And it came to pass, when men began to multiply

on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6: 1, 2, 4).

The sons of God here may have meant the descendants of Seth, and the daughters of men the descendants of Cain. The result was summed up in the following statement:

5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5).

C. *Application of this Salvation to Noah and His Family.*

While this was so, in the third generation from Enoch there was born to his grandson Lamech a son.

29. "And he (Lamech) called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5: 29).

8. "But Noah found grace in the eyes of the Lord. . . .

9. Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6: 8, 9).

The wretched condition of Man upon the earth is further spoken of in the same record:

11. "The earth also was corrupt before God; and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6: 11, 12).

In view of this awful sight, the Lord God made known His purpose to His faithful servant, Noah, as follows:

13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16. A window shalt thou make to the ark, and in a cubit shall thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.
17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.
18. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.
19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female" (Gen. 6: 13-19).

Everything was done in perfect accord with what the Lord God had told Noah. On the one hand it was an awful destruction, the penalty of awful sin against God. On the other hand it was a glorious salvation accom-

plished through faith in God and His promised righteousness in Jesus Christ.

7. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

After all had been accomplished that had been foretold and promised by the Lord God, when Noah and all that were with him in the ark were saved from the flood and were come out of the ark, then Noah manifested his great faith in the merits of the promised Messiah by his prompt, special and large offering to the Lord, all of which typifies the one great sacrifice upon Calvary as follows:

20. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.
21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:20-22).

There is not space in this study to make mention of the many wonderful and mysterious things which the Lord God did for the salvation of His creature—Man. I can but make brief references to the most important of them. It is not needful, however, that I should do otherwise

since they are so generally well known at the present day. In all of these visitations of the Lord God to save His creature—Man, as they followed each other in succession from Adam to Jesus Christ, there was a notable and increasing manifestation of His power to save, a greater number of persons benefited by it and a more abiding and lively hope in the all-sufficiency of the Lord's promised Messiah. All of this was but preparatory work for our salvation and the salvation of the whole world by the Lord God.

9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:9, 10).

Immediately following Noah's great offering on the altar which he built unto the Lord, God blessed him and his sons and commissioned them to re-people the earth:

1. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 9:1).

This blessing was accomplished with many and great promises and with a great and lasting covenant from the Lord. No persons, other than Noah, his three sons and their wives, had ever witnessed the mighty power of God to destroy and to save. They were also, without doubt,

well acquainted with all that the Lord had done with Man from Adam and his wife in the Garden of Eden down to their own day. It would seem, therefore, that none others were ever better qualified than they to people the earth with a God-loving, a God-fearing, and a God-serving posterity.

In about the fifth generation from Noah, all of his descendants had practically forgotten the Lord. They were wholly absorbed in the affairs of the world and of their own selfish interests. In their own eyes they had become strong and prosperous. In this state of mind they communed with each other:

4. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4).

But the Lord God was not unmindful of their ungodly purpose and dealt with them promptly and effectively:

7. "Go to, let us go down, and there confound their language, that they may not understand one another's speech.
8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:7-9).

By this action of the Lord it would seem that He wanted the whole earth inhabited; but that the inhabitants should be no longer in one family, but should be separated

from each other by nations, speaking different languages. This, of course, would prevent any hasty combination of the inhabitants of the whole earth, contrary to His plans and directions, but it would also render the work of the Lord for the salvation of Man more complicated and difficult.

XV

The Lord God Raised up a Peculiar Nation to Prepare the Nations of the Earth for the Salvation of Jesus Christ

The next act of the Lord God for the salvation of Man, contemplated the building up of a strong nation, peculiar to Himself, in the midst of the other strong nations of the earth, all of whose inhabitants would at least be believers in the one living God. In this way He would make known His will more clearly, definitely and effectively, to all the other nations of the earth and eventually through this nation He would give to the whole world for its complete salvation, Jesus Christ, the promised Messiah.

A. *The Lord God Began the Development of This Nation in a Most Careful Manner, Based upon the Atonement of Jesus Christ.* In the development of this peculiar nation the Lord God chose the best time to begin it, soon after the first nations were formed; the best location for such a nation, Canaan, on the east end of the Mediterranean Sea, which was destined to be the center of all the great nations of the ancient world; and He chose the best and most faithful man for the progenitor of this nation, Abram, afterwards called Abraham.

1. The Call of Abraham.

The Lord God addressed Abraham as follows:

1. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

Abraham forthwith obeyed the Lord and went into the land of Canaan.

7. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:7, 8).

Abraham returned from Egypt where he went because of famine,

3. "And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord" (Gen. 13:3, 4).

In order that Abraham might be in closer walk with the Lord, it was necessary that his nephew be separated from him.

14. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth:

so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord" (Gen. 13: 14-18).

1. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17: 1-8).

2. The Test of Abraham.

In view of all these amazing and significant promises to him, Abraham was put to the most severe test of his faith that was ever required of any man in the history of the world. Without doubt, God knew the great faith that Abraham had in Him, that Abraham would not hesitate to do anything that He would require him to do, be-

cause Abraham believed implicitly that God would bring to pass all of His promises whether he understood how they were to be done or not. Accordingly, God afforded Abraham the opportunity to determine his unlimited faith in Him, not only for an example to all that would come after him, but to enable God Himself to demonstrate how much more He was ready to reward great faith in Him than men were to exercise such faith. The following was the test of Abraham's faith and its results:

1. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.
2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7. And Isaac spake unto Abraham his father, and said, My Father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?
8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen" (Gen. 22: 1-14).

3. Abraham Approved by the Lord God with the Promise of Great Blessings.

15. "And the Angel of the Lord called unto Abraham out of heaven the second time.

16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22: 15-18).

This trial of Abraham is among the first of the espe-

cially noted triumphs of faith in the early development of God's kingdom upon earth.

17. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
18. Of whom it was said, That in Isaac shall thy seed be called:
19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

Much space has been given to this study of the story of Abraham, whom God had singled out to be the father and pattern of the peculiar nation, which He purposed to build up as His witness to the other nations of the earth. Abraham was above all others a man of faith in God and a man faithful to God. Many and far-reaching promises were made by God to Abraham, but for their realization his whole life was beset with soul-testing trials, all of which he met satisfactorily to God with absolute trust in God. What God did for and through Abraham and his family, He did, to a greater or less extent, for and through other notable leaders, descendants of Abraham, and their families, whom He had chosen and used, to build up and maintain this peculiar nation for Himself, according to the part that each was required to do. The following were among the most noted: Isaac, Jacob, Joseph, Moses, Aaron, Caleb, Joshua, Samuel, David, and the prophets. Indeed, I might include the twelve sons of Jacob, their families and tribes known as the Children of Israel, which afterwards constituted the Nation of Israel.

B. *The Deliverance of the Children of Israel from the*

Bondage of Egypt by the Blood of the Passover Lamb, Typical of the Blood of Jesus Christ, Our Passover, Which Delivers from All Bondage and Sin. When the Children of Israel were in Egyptian bondage, God heard their cry and delivered them from the Egyptians with self-evident demonstrations of His mighty power against the Egyptians and for the Children of Israel by ten terrible plagues, especially by the tenth spoken of by Moses:

4. "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:
5. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill and all the firstborn of beasts.
6. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
7. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that the Lord doth put a difference between the Egyptians and Israel" (Exodus 11:4-7).

The conditions upon which the Children of Israel were to be exempt from this terrible visitation upon the Egyptians and upon which their complete deliverance from Egypt would be rendered sure, were as follows:

1. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying,
2. This month shall be unto you the beginning of months: it shall be the first month of the year to you.
3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:
4. And if the household be too little for the lamb, let

him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

12. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Exodus 12: 1-14).

After their deliverance from Egypt, the Lord led Israel

through the Red Sea on dry ground and into the Wilderness on the way to Canaan, by way of Sinai, wherein for forty years He fed them and clothed them and developed them into a strong nation. He gave them the best of laws and the most complete and beneficent government.

C. *The People of Israel Were Disciplined and Formed into a Strong and God-Like Nation by the Sacrifices of the Tabernacle, Typical of the Sacrifice of Jesus Christ.* The Lord God furnished them with the pattern for their tabernacle of worship, with a complete code of ordinances that provided for all kinds of sacrifice and offerings unto Himself, daily, weekly, monthly, and yearly, chief of which was the yearly passover lamb, commemorating the deliverance from Egypt and typifying the sacrifice of Jesus Christ, the Lamb of God, the promised Messiah.

When all the parts of the tabernacle and its furniture were completed, the Lord commanded Moses to put up the tabernacle and furnish it, which he did, putting every piece of furniture to the use for which it was designed, especially the altar of burnt-offering:

10. "It shall be an altar most holy," (or holiness of holinesses, as in the marginal reading).

29. "And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses" (Exodus 40: 10, 29).

The very great importance with which the Lord regarded the altar of burnt-offering before the door of the tabernacle and the blood of atonement that was to be offered upon it is most definitely and emphatically expressed in the Hebrew revelation:

8. "And thou shalt say unto them, Whatsoever man

there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9. And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:8-11).

When Moses finished the work, the Lord accepted it in a most impressive manner:

34. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

37. But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38. For the cloud of the Lord was upon the tabernacle by day, and the fire was on it by night, in the sight of all the house of Israel" (Exodus 40:34-38).

At His own time and in His own way that could not be misunderstood by the nations round about, the Lord God led Israel into the land of Canaan which he promised Abraham as recorded in Joshua:

9. "And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

14. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16. That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (Josh. 3:9-17).

At the first opportunity after entering the promised land the passover feast was kept by Israel:

10. "And the children of Israel encamped in Gilgal,

and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day" (Josh. 5: 10-11).

After bringing the children of Israel into the promised land by many marvelous manifestations of His love and power, the Lord blessed them in it, in every way, so that about four hundred and forty years after entering the land it could be said of them as recorded in the book of Kings:

20. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23. Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.

24. For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon" (1 Kings 4: 20-25).

XVI

The Nation of Israel Was Enabled to Exercise a World-Wide Influence upon the Nations of the Earth by the Sacrifices of the Great Temple at Jerusalem, Typical of the Sacrifice of Jesus Christ

After Solomon had completed the magnificent temple at Jerusalem, which David, his father, had determined to build for the Lord, he instituted a feast of dedication for the opening of this temple so great that perhaps none before or since could equal it, particularly in the great sacrifices and offerings wherein atonement for sin by blood was made, typical of the one Great Atonement made by Jesus Christ, the promised Messiah, whose blood was shed for the sin of the whole world. Several extracts from the record of this wonderful dedication feast will serve to show the mind of Solomon and of the Lord as to the purpose and use of this temple; the great benefit it would be to the whole nation of Israel in their close and united relation and service to the Lord; and the superlative advantage it would be to the nation of Israel in their witnessing for the Lord and His salvation to all the nations of the earth.

A. *The Bringing the Ark of the Covenant of the Lord into the Temple:*

1. "Then Solomon assembled the elders of Israel, and

all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month of Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (I Kings 8: 1-11).

B. *Solomon's Address to the Congregation of Israel:*

12. "Then spake Solomon, The Lord said that he would dwell in the thick darkness.

13. I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.

14. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood;

15. And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.

17. And it was in the heart of David my father to build a house for the name of the Lord God of Israel.

18. And the Lord said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart.

19. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel.

21. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (I Kings 8: 12-21).

C. *Solomon's Prayer before the Altar:*

22. "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24. Who has kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29. That thine eyes may be opened toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. . . .

51. For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52. That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people

Israel, to hearken unto them in all that they call for unto thee.

53. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God" (I Kings 8: 22-30, 51-53).

D. *Solomon Blessed All the Congregation of Israel:*

54. "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55. And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56. Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60. That all the people of the earth may know that the Lord is God, and that there is none else.

61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day" (1 Kings 8: 54-61).

E. *Solomon and All Israel Offered Great Sacrifices:*

62. "And the king and all Israel with him, offered sacrifice before the Lord.

63. "And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

64. The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings; because the brazen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

66. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people" (I Kings 8: 62-66).

F. *The Answer of the Lord to Solomon:*

12. "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

13. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually" (II Chron. 7: 12-16).

XVII

The Nation of Iseael Was Held Together during All of Its Existence by the Passover Feast with Its Blood-Atoning Sacrifice, Typical of the Blood Atonement of Jesus Christ on Calvary, as by No Other Means

The nation of Israel, including Judah, which the Lord God has raised up and preserved, as His witness, to all the other nations of the earth, was held together during its entire existence, notwithstanding all of its vicissitudes, by the Passover feast with its blood-atoning sacrifice, as by no other means.

The Passover commemorated their deliverance from Egyptian bondage by the Lord God and typified the great sacrifice for and deliverance from the sin of the whole world by the promised Messiah, Jesus Christ, the Lamb of God that was slain for the sin of the whole world.

The following are very noted celebrations of the great Passover, which manifested to an amazing degree the great love and compassion of the Lord God for His people Israel, and, in turn, their great joy and gladness for His gracious mercy and abounding goodness to them. Accordingly, the scriptural accounts of these Passover celebrations are hereby given quite fully, which show beyond question the very great importance of the Passover observance in the mind both of the Lord God and of His people. It served to bring them close together in harmonious relationship and service, and thus enable the

Lord God to afford His people many, far-reaching and lasting benefits together with the forgiveness of their sins; and enabled His people to understand Him better, to obey His commands more implicitly and to render to Him the praise and worship due Him.

Furthermore, these noted Passover celebrations, at greater or less intervals of time, attended by great multitudes of the nation of Israel, including representatives from their people in all the nations, of the then known world, served in a most wonderful manner to extend the knowledge of the true and living God, to acquaint them with His boundless love and plan of salvation for sinful men and to prepare them for the coming of the promised Messiah, the Redeemer of the world, Jesus Christ, the Lamb of God and the Man of Calvary.

A. *The Great Passover Feast, Its Remarkable Atoning Sacrifices, held in the Reign of Hezekiah, King of Judah.*

1. "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.
2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.
3. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.
4. And the thing pleased the king and all the congregation.
5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

8. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10. So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11. Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were

ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16. And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them saying, The good Lord pardon every one

19. That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20. And the Lord hearkened to Hezekiah, and healed the people.

21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

22. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

23. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25. And all the congregation of Judah, with the priests

and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven" (II Chron. 30: 1-27).

B. *The Very Notable Passover Feast, Its Multitude of Atoning Sacrifices with Great Radical Reforms, Held in the Reign of Josiah, the Young King of Judah.*

1. "Moreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2. And he set the priests in their charges, and encouraged them to the service of the house of the Lord,

3. And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel,

4. And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son:

5. And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

6. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

7. And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

9. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

10. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

12. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses. And so did they with the oxen.

13. And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16. So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah.

17. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19. In the eighteenth year of the reign of Josiah was this passover kept" (II Chron. 35: 1-19).

C. *The Passover Feast in the Time of Ezra and the Significant Letter of Artaxerxes, King of Persia.*

1. The Passover Feast:

15. "And this house (the temple) was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

19. And the children of the captivity kept the passover upon the fourteenth day of the first month.

20. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22. And kept the feast of unleavened bread seven days

with joy, for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen, their hands in the work of the house of God, the God of Israel" (Ezra 6: 15-22).

2. The Letter of Artaxerxes, King of Persia:

11. "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and his statutes to Israel.

12. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15. And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16. And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:

17. That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

21. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22. Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

23. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24. Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God it shall not be lawful to impose toll, tribute, or custom, upon them.

25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27. Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:

28. And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered out of Israel chief men to go up with me" (Ezra 7: 11-28).

D. *The Last and Most Significant Passover Feast Cele-*

brated by Jesus Christ and His Apostles, When the Passover Feast Ended with the Beginning of the Supper of the Lord, and When the Typical Atonement Ended with the Manifestation of the All-Satisfying Atonement of Jesus Christ, the Saviour of the World.

7. "Then came the day of unleavened bread, when the passover must be killed.

8. And he (Jesus Christ) sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:7-18).

Four most noteworthy circumstances are very closely related to this passover feast, kept by the Lord Jesus Christ with His Apostles.

1. At this passover feast the last offering of the blood of animals was made that could, as a typical sacrifice, make an atonement for the sin of Israel, since the antitype, Jesus Christ, was then at hand and ready to be offered up for the sin of the world, whose shed blood only could make a complete atonement for any and all sin.

2. The Lord, Himself, was present at this last typical sacrifice of the blood of animals in Jerusalem to make an atonement for the sin of Israel, who was also present at the first typical offering of the blood of animals in the Garden of Eden to make an atonement for the first sin of the first man Adam and his wife.

3. At the close of this, its last true celebration, the passover feast of Israel, which meant so much in every way to that people, was changed, without the slightest intermission, to the Supper of the Lord, by the Lord Himself, to commemorate for all time the only true atonement for sin, the sacrifice of His body and blood for the salvation of the whole world, including Israel.

The Lord's Supper:

19. "And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22: 19, 20).

Statement of the Lord's Supper by the Apostle Paul

23. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread:

24. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

4. With the passing of the Passover, at this its last true feast, the nation of Israel ceased to exist as the one national witness of the Lord God to the other nations of the earth. Its special mission had been accomplished. Its promised Messiah had come. The Kingdom limited to one exclusive people must give place to a kingdom that would include the people of the entire world. The natural and earthly kingdom must give place to a spiritual and heavenly kingdom and the temporal kingdom to an eternal kingdom.

XVIII

Three Great Outstanding Facts Pertaining to the Nation of Israel

A. *The Only Nation of Its Time That Worshiped the Living God and believed in the Promised Messiah.* The people of Israel constituted the first nation in the whole earth that worshiped the only true and living God, and believed in the promised Messiah. During the long period of its entire existence it was the only nation that did so.

This was not the result of its own choice and endeavor. It was the work of the Lord God, Himself. By His amazing grace, long-suffering, ever-present direction and all-sufficient helpfulness, He raised up and maintained this nation in the face of innumerable and almost insurmountable difficulties and oppositions, to prepare the way for His own universal, heavenly and eternal kingdom.

Among the multitude of notable things the Lord God did for the nation of Israel, that they might know with certainty that He was the only true and living God, are the following: He so blessed them while slaves in Egypt that they increased wonderfully, both in numbers and in strength. With wonder-working power He delivered them from Egyptian bondage, brought them through the Red Sea on dry ground, fed them and clothed them in the wilderness for forty years, and disciplined them into a strong, intelligent and God-fearing nation.

Afterwards He led them through the river Jordan on dry ground into the land of Canaan, promised them through Abraham, Isaac and Jacob, and gave it to them for an everlasting possession.

In their earliest development as a nation, He gave them Moses, the greatest leader, law-giver and religious disciplinarian of all time, and Joshua, a man like unto him.

When they began to exercise the functions of a nation, He provided them with noble and trustworthy judges, one of whom was Samuel, doubtless the best and truest judge that ever lived. In answer to their persistent request for a king, He raised up David as a pattern, who was the best, the greatest and the most God-like king that ever ruled over an earthly kingdom. He also gave them many wise men, among whom was Solomon, the wisest of men.

When their rulers failed them and turned away from the Lord God, and when they were dispersed as captives in strange lands, the Lord God gave them many God-fearing and God-honoring prophets, with whom He conferred directly, as infallible guides. Of these, perhaps Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and Daniel were the greatest.

The Lord God also raised up mighty kings as their helpers in their times of need, chief of whom were Hiram, king of Tyre, Cyrus, Darius and Artaxerxes, kings of Persia. Inasmuch as the nation of Israel was developed, and existed in the beginning of the dealings of the Lord God with nations, it was necessary that He should give Israel the knowledge of Himself and of His will in a very plain and unmistakable, kindergarten manner. Accordingly, the Lord God manifested Himself and made known His will to Israel in many ways and in such a manner as

to leave no doubt of His existence, as the true and living God, as well as of what He surely wanted them to do.

B. *The Holy Scriptures, the Book of Salvation through Jesus Christ, Given to the World Through the Nation of Israel.* It was through the nation of Israel and its holy men, in all of its many generations of universal experience, as they were moved by the Holy Ghost, that the Holy Scriptures were given by the Lord God to the world. These scriptures, including the Old and New Testaments, constitute the only true and entire revelation of the Lord God to Man.

5. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

8. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4:5-8).

19. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord." (Psalm 147:19, 20).

1. "What advantage then hath the Jew? or what profit is there of circumcision?

2. Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2).

19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light

that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20. Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:19-21).

16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The following is the testimony of Jesus Christ Himself concerning the Hebrew Scriptures:

39. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

1. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (II Peter 3:1, 2).

C. *Jesus Christ, the Son of God and Saviour of the World, Came of the Nation of Israel.*

Last, and above all other things, through this nation of Israel was given to Man Jesus Christ, the seed of the woman, the promised Messiah, the Christ, the Son of the living God, the Saviour of the world.

The following are a few of the many Scriptures which show that Jesus Christ, as pertaining to the flesh, came of the nation of Israel, and not only so, but of Abraham and David, to whom the greatest promises were made by the Lord God.

1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham. . . .

17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (Matt. 1:1, 17).

10. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:16-18).

1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.

5. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:1, 2, 5, 6).

5. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23: 5, 6).

21. "And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus" (Acts 13: 21-23).

1. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2. (Which he had promised afore by his prophets in the holy Scriptures.)

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1: 1-4).

10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11: 10).

8. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10. And again he saith, Rejoice, ye Gentiles, with his people.

11. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. 15:8-12).

5. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. . . .

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:5, 9).

16. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16).

16. "Therefore thus saith the Lord God, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

3. "If so be ye have tasted that the Lord is gracious.

4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5. Ye also, as lively stones, are built up a spiritual house, an holy pristhood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (I Peter 2:3-6).

XIX

Many Definite Promises of Salvation to Man by an All-Sufficient Saviour and Most Significant Types of Its Accomplishment, Their Fulfilment and Realization

From the fall of Man in the Garden of Eden to the passing away of Israel, as a nation, the Lord God had given to Man many and definite promises that He would send him an all-merciful, almighty and all-sufficient Saviour, not only to deliver him from sin and all its consequences, but to afford him infinitely more than he had lost in the Garden of Eden.

He also had given Man many and very significant types of this wonderful Saviour and the manner in which His marvelous salvation would be accomplished.

The time, however, so long delayed, had come for the promises to be fulfilled and the types to be realized. Accordingly all the promises and types were wonderfully fulfilled and realized after the manner indicated by the particular promises and types.

4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5. To redeem them that were under the law, that we might receive the adoption of sons.
6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:4-7).

A. *The Promises and their Fulfilment.* The following very remarkable promises, from many others, chiefly given to the nation of Israel, together with their very remarkable fulfilment, are of the deepest interest and of the greatest value to the whole world of mankind.

1. The promise:

14. "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

The fulfilment:

18. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25. And knew her not till she had brought forth her firstborn son: and he called his name Jesus" (Matt. 1:18-25).

The fulfilment of this first promise was more to Man than was lost in the Garden of Eden. Then it was Man with God in that garden for a very limited time; now it is God with Man forever.

2. The promise:

6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this" (Isa. 9:6, 7).

The fulfilment:

26. "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
29. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David:
33. And He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:26-35).

3. The promise:

15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The fulfilment:

8. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

1. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterward an hungered.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high

mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4: 1-11).

14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15. And deliver them, who through fear of death were all their lifetime subject to bondage.

16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2: 14-18).

4. The promise:

1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, The planting of the Lord, that he might be glorified" (Isa. 61: 1-3).

The fulfilment:

16. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4: 16-22.)

5. The promise:

1. "Who hath believed our report? and to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was

bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors" (Isa. 53: 1-12).

The fulfilment of this extraordinary itemized promise will be found in the following Scriptures, wherein the trial and crucifixion of Jesus Christ are given in detail, namely, the twenty-seventh chapter of Matthew, the fifteenth chapter of Mark, the twenty-third chapter of Luke and the eighteenth and nineteenth chapters of John.

B. *The Types and Their Realization.*

1. Passover Types and Their Realization.

All the typical passover sacrifices, from the first in Egypt to the last in Jerusalem, in which Jesus and His apostles had a part, were realized on the day following the last at Jerusalem, by the sacrifice of the great antitype, Jesus Christ, the King of the Jews, who was the only true passover for Israel and for the whole world.

7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (I Cor. 5:7).

The sacrifice of the true passover, Jesus Christ, was infinitely more meritorious than all the typical passover sacrifices that preceded it.

The blood of the typical passover sacrifice, when sprinkled upon the side posts and lintels of their dwellings, served to save the Hebrew slaves from the destroying angel that passed over them in Egypt; but did not take away their sin.

The blood of Jesus Christ, however, the true passover sacrifice, not only delivers from the destroying angel, but cleanses from all sin.

7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

2. Typical Offerings for Sin and Their Realization.

All the typical offerings of the blood of animals for sin, including the first offering in the Garden of Eden, down to and including all such offerings under the ceremonial law of Moses, though offered by the humblest individual,

the high priest, or by the Lord God in the Garden of Eden, derived all their real virtues from, and had their complete realization in the offering of the blood of the great anti-type, Jesus Christ, on the cross of Calvary. When He was thus offered, the vail of the earthly temple or sanctuary in Jerusalem was rent in twain from the top to the bottom, and the time and place for typical offerings of the blood of animals for sin had passed forever. This is clearly set forth in the book of Hebrews:

1. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
3. And after the second vail, the tabernacle which is called the holiest of all;
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
5. And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.
6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.
10. Which stood only in meats and drinks, and divers

washings, and carnal ordinances, imposed on them until the time of reformation.

11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament is, there must also of necessity be the death of the testator.

17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18. Whereupon neither the first testament was dedicated without blood.

19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. It was therefore necessary that the patterns of

things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 1-28).

1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

6. In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8. Above when he said, Sacrifice and offering and

burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And having an high priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together,

as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 1-29).

C. *Marked Differences Between the Typical Sacrifice of Animals and the Sacrifice of the Great Antitype, Jesus Christ, the Son of God.*

In this connection it is well to note the very marked differences between the typical sacrifices of animals for sin and the sacrifice of the great antitype, Jesus Christ, the Son of God.

1. The typical offering of the life of animals for sins never took away sins, but made a remembrance only of sins.

3. "But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10: 3, 4).

While the offering of the life of Jesus Christ for sin not only takes away sin, but the conscience of sin.

11. "But Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his

own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 11-14).

2. When the animal in the typical sacrifice for sin was slain, it never lived again; but when Jesus Christ gave His life for the sin of the world, He arose again from the dead, ascended to heaven, is at the right hand of God and ever maketh intercession for us.

34. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34).

25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

3. The animal of the typical sacrifice for sin had no power to prevent the sacrifice of its life, or to take it back again; but Jesus Christ had the power over His human life, both to lay it down and to take it again.

18. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10: 18).

4. The animal of the typical sacrifice for sin was an unwilling offering on its part; but Jesus Christ laid down His life willingly for the sin of the world that He might take it again.

17. "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10: 17).

In fact He left His abode in heaven to do the whole will of God, the Father, for the salvation of Man, at whatever cost.

9. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 9, 10).

D. *Evident Conclusions.* From the foregoing it is very evident,

1. That Jesus Christ was the complete fulfilment of all the promises of the Lord God to Man, of an all-sufficient Saviour from his utterly lost and most deplorable condition; and,

2. That His death on the cross of Calvary was the complete realization of the full atonement made for all the sin of Man, which was foreshadowed by all the typical offerings of the lives of animals as enjoined by the Lord God, that ever preceded it.

19. "For it pleased the Father that in him should all the fulness dwell;
20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
22. In the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight" (Col. 1: 19-22).

XX

Jesus Christ, the Son of God, the Only Saviour of Mankind

From the abundance of Scripture testimony there can be but one correct conclusion, that Jesus Christ, the Son of God, was the only all-sufficient Saviour, promised and raised up by the Lord God, for the complete salvation of all men.

The following Scriptures, from the many more that could be cited, will serve to demonstrate the truthfulness of the above statement.

9. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . .

14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I John 4:9, 14).

3. "For this is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

5. For there is one God, and one mediator between God and men, the man Christ Jesus;

6. Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:3-6).

24. "But this man, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:24-27).

1. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2).

38. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

10. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

XXI

Jesus Christ, the Last King of Israel

Jesus Christ was the last King of Israel on the throne of His father David, and of His kingdom there shall be no end.

1. It was foretold that He would be such a king.

6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

5. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

2. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel" (Micah 5:2, 3).

30. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

2. He was born King of the Jews. Attested to by the wise men from the East.

1. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1, 2).

Positively stated by Jesus Christ Himself in answer to Pilate's question:

37. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every-one that is of the truth heareth my voice" (John 18:37).

3. His triumphant entry into Jerusalem was as King of Israel.

1. "And when they came nigh to Jerusalem, unto Beth-phage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve" (Mark 11:1-11).

This was done in fulfilment of the prophecy in Zechariah.

9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:9, 10).

4. He was tried before Pilate, the Roman Governor,

and brutally treated by the Roman soldiers as the King of the Jews.

1. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3. And the chief priests accused him of many things: but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing; so that Pilate marvelled.

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire him to do as he had done unto them.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band.
17. And they clothed him with purple, and platted a crown of thorns, and put it about his head,
18. And began to salute him, Hail, King of the Jews!
19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.
20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him" (Mark 15: 1-20).

5. He was crucified as the King of the Jews.

38. "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS" (Luke 23: 38).

6. The chief priests and others mocked Him on the cross as the King of Israel.

31. "Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.
32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him" (Mark 15: 31, 32).

7. The penitent thief who was crucified with Jesus recognized Him as the true King and Saviour of Israel.

42. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23: 42, 43).

8. Jesus Christ was not only the King of all Israel, but its last King, for He was given the throne of His Father

David, and was to reign over the house of Jacob for ever, according to the annunciation of the angel Gabriel to His mother, Mary.

30. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:30-33).

XXII

The Kingdom of Jesus Christ Not of This World

Jesus Christ declared very positively to Pilate that His kingdom was not of this world.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

In consequence of this statement, Pilate inquired further of Him.

37. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

During His whole sojourn on the earth, He never exercised the functions of an earthly king save, perhaps, by His royal entrance into Jerusalem.

At the last passover feast in Jerusalem, as before stated, Jesus changed that feast, without the slightest intermission, to the Supper of the Lord. So during His sojourn on the earth, as the last King of Israel, he changed without intermission, the limited, natural, earthly and temperal kingdom of Israel to the universal, spiritual, heavenly and eternal kingdom of God for all men. This

was determined upon by Him with God and the Father before He came into the world.

9. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9).

He subordinated the limited to the universal, the natural to the spiritual, the earthly to the heavenly and the temporal to the eternal.

He chose to serve in the establishment of the heavenly kingdom of God upon earth, rather than to rule in an earthly kingdom.

45. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

The great Apostle Paul speaks of this service of our Lord, as the wisdom of God in a mystery.

5. "That your faith should not stand in the wisdom of men, but in the power of God.
6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:5-8).

At another time Paul speaks openly and without mystery of the condescending service and ignominious suffering and death of Jesus Christ in the establishment of His kingdom on the earth, but follows it immediately

with a statement of His transcendent and glorious rule as King in Heaven with God the Father.

5. "Let this mind be in you, which was also in Christ Jesus:
6. Who, being in the form of God, thought it not robbery to be equal with God:
7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
9. Wherefore God also hath highly exalted him, and given him a name which is above every name:
10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

XXIII

Preparation and Qualification of Jesus Christ to Begin and Establish the Kingdom of Heaven upon the Earth

A. *His Home Preparation.* When Jesus determined to begin His work in the establishment of His kingdom on the earth, He had a good reputation.

52. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

With such a character and reputation He might, with great promise, have undertaken to rule over an earthly kingdom.

B. *His Consecration and Baptism of John the Baptist.* Doubtless, under the guidance of the Holy Spirit, He went down to the Jordan

1. To meet John the Baptist, His forerunner, who had been preaching in the wilderness to great multitudes from Jerusalem, Judea and from all the region about Jordan, vehemently urging them to repent and be baptized for the remission of sins, as the Kingdom of Heaven was at hand.

By his pure life and his fearless heart-searching preaching, John the Baptist had aroused the consciences of all to forsake their sins and be baptized, and was thus preparing the way in a wonderful manner for the Kingdom of Heaven which Jesus Himself had come into the world to found and establish.

1. "In those days came John the Baptist, preaching in the wilderness of Judea,
2. And saying, Repent ye: for the kingdom of heaven is at hand.
3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
5. Then went out to him Jerusalem, and all Judea and all the region round about Jordan,
6. And were baptized of him in Jordan, confessing their sins" (Matt. 3: 1-6).

2. To be baptized of John, not because He needed repentance and remission of sins, for He had no sin, but to fulfill all righteousness and thus consecrate Himself to God His Father for the great work He had come to do in founding the Kingdom of Heaven in the earth.

13. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him" (Matt. 3: 13-15).

God the Father not only approved of his consecration, but manifested His approval in a marvelous manner.

16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16, 17).

This would certainly seem to be preparation and qualification enough for His work; but He must be tested by the most exacting trials to prove His trustworthiness.

C. *His Temptation and Victory over Satan, the Devil.* Jesus was then led of the Spirit into the wilderness to be tempted of the devil, that old serpent Satan, who had tempted Adam and his wife in the Garden of Eden and brought about their downfall.

While the tempter was the same, the persons tempted and the character of their temptations differed to a measureless degree. Adam was a perfect, natural man and his wife a perfect, natural woman; but untried, inexperienced, and characterless as children. They were the residents of the Garden of Eden, charged with the care of it, having all of their needs abundantly supplied without any effort of their own.

The temptation of Adam and his wife was in one act, as far as Satan was concerned. The inducement was the fruit of a tree and its qualities in the midst of the Garden, against the eating of which there was a dreadful penalty affixed by the Lord God. Notwithstanding the attractive qualities of the fruit of this tree, Adam and his wife avoided it, because of the command of the Lord God, and the penalty affixed, and because they had no need of it. When, however, the tempter positively asserted to Eve that the penalty affixed by the Lord God would not be executed, but that they—Adam and his wife—would be as gods knowing good and evil after they would eat of the fruit of this tree, she gave heed to the tempter.

When, therefore, she saw that the fruit of the tree was good for food, pleasant to the eyes, and desirable to make them wise, her idle curiosity and false hope of gain led

her to take of the fruit and eat of it and to give to her husband, who also took of it and ate it; not because they were hungry, but that they might be as gods, knowing good and evil. The penalty was then immediately executed.

4. "And the serpent said unto the woman, Ye shall not surely die:
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:4-8).

Neither Adam, nor his wife, nor both together, had consecrated themselves to the service of the Lord God, nor did they consult Him before they yielded to the tempter in the violation of His all-righteous and positive command.

The temptation of Adam has, from the first, become quite common as regards the quality of the inducement offered, and has become exceedingly common in practice, since the vast majority of the human race has been led astray by the same tempter, Satan, and by the like commonplace temptations pandering to the bodily appetites

and the soul's abnormal desire to be as gods, knowing good and evil—especially the latter.

Jesus Christ was also a perfect natural man, but was well tried and experienced, and had a perfect character. Besides this, He had just consecrated Himself for the work of God the Father which He had come into the world to accomplish by submitting Himself to the baptism of John the Baptist, when He received the approval of God, His Father, by the visible descent of the Holy Ghost upon Him, and by the audible voice of God the Father from heaven, which proclaimed Him as His beloved Son in whom He was well pleased.

All of this eminently prepared Him for the great temptations He was soon to encounter, that His character as the Son of God and heavenly King, and His reliability for the work He had come to do might be thoroughly tested and approved.

Jesus was exposed to three separate temptations of Satan, in which He was at the greatest possible disadvantage, and in which the greatest possible skill was exercised by the tempter both in the plan and execution of the temptations, and in which the most attractive inducements were offered for compliance with the temptations.

1. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he was afterward an hungered.
3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:1-11).

It is not stated in any account of these temptations that Jesus knew that he was being tempted of the devil. I am disposed to think that He did not know until about the final proposition of the tempter in the third temptation.

Doubtless, however, He must have been conscious that He was in the hands of a superhuman being who transported Him about at will to make the strongest impressions upon Him in favor of the temptations.

This was the first definite encounter of Jesus Christ, the Seed of the woman, with that old serpent, the devil, and Satan, who sought to divert Him from the work He had been sent into the world by God the Father to do.

XXIV

Jesus Tempted as the Son of God and as the Heaven-Born King

A. *In the First Two Temptations, Jesus Was Tempted as the Son of God.* It is exceedingly interesting and significant to note that in the first two of these temptations Jesus was approached as the Son of God by the tempter. Immediately after forty days and forty nights of fasting by Jesus in the wilderness, when He must have been exceedingly hungry and in dire need of food, Satan, fully aware of this fact and knowing also that Jesus must in some miraculous way demonstrate that He was the Son of God, approached Him as such with his first temptation. Two all seemingly reasonable and all attractive allurements were suggested by the tempter to entrap Jesus and prove His downfall, namely:

3. "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3).

This would demonstrate beyond a doubt that He, Jesus, was the Son of God and would immediately furnish the food for His gnawing hunger at that time. Jesus, however, met the tempter with the immediate response,

4. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

This was a most significant answer, that bread, however

secured, was not sufficient to maintain the whole life of Man. It might serve to nourish the body, but the soul or spirit of Man required for its life nothing less than the living words that proceed out of the mouth of God. Moreover, this answer of Jesus was not a spontaneous, original statement by Him, but a quotation by Him from the written word of God—(Deut. 8:3).

In the second temptation, Satan offered Jesus other like most reasonable and attractive allurements to accomplish his purpose. He took Jesus into the holy city, placed Him upon a pinnacle of the temple, where all the devout people of Israel were accustomed to assemble and worship, and said unto Him,

6. "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:6).

This would not only demonstrate to all Israel that He was the Son of God, but that God His Father would take care of His Son under all circumstances, according to the written promise quoted by the tempter. (Psalms 91:11, 12).

Without hesitation Jesus answered the tempter,

7. "It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:7).

In His response to this second temptation, Jesus assumed His true character as the Lord God, or at least, the only begotten Son of the Lord God, hence, His true and direct representative, and administered to the tempter, one of His creatures, an unmistakable rebuke that he must

cease to tempt Him, the Son of God, for He was none other than the Lord God. This, again, was not a hasty, momentary expression of Jesus, but a quotation from the Holy Scriptures—(Deut. 6: 16).

B. *In the Third Temptation, Jesus Was Tempted as the Heaven-Born King.*

In the third temptation Jesus was approached as the King who had come into the earth to found and develop the universal spiritual, heavenly and eternal kingdom of God for all men.

Signally failing to divert Jesus, the Son of God, from His purpose and work, Satan turned His attention and effort to the human side of Jesus as a Man and a king to divert Him from founding and establishing the Kingdom of God upon earth.

In this temptation Satan sought not only to defeat the purpose of the Lord God in the establishment of His kingdom upon the earth for all men, but also to usurp for himself the place of the Lord God in the affection and worship of men. To accomplish this daring and rebellious undertaking, Satan offered Jesus, the heaven-born King, a dazzling and almost unlimited price, which no king but a heaven-born and heaven-sustained king would have refused, namely:

8. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4: 8, 9).

It was then, if not before, that Jesus recognized the tempter as "that old serpent, called the Devil, and Satan."

Notwithstanding His continued, excruciating hunger, (intensified by the offer of that unparalleled sight of earthly food, wealth and glory), Jesus the Seed of the woman, the Son of God, and the heaven-born King, not only spurned the temptation, but forthwith dismissed the tempter with a final and irresistible rebuke; which was not an impassionate declaration consequent to the torturing and unrelenting suffering He had been subjected to, but a deliberate quotation from the written word of God as follows:

20. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10. See Deut. 6:13; 10: 20.)

Jesus was victorious in all three of his temptations.

"Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4: 11).

By His unparalleled consecration and trial Jesus was proclaimed, tested and proven to be the Son of God, the heaven-born and heaven-sent King, to establish the Kingdom of Heaven upon the earth.

XXV

Preliminary Steps of Jesus in Preparing the Way for the Establishment of His Kingdom, the Kingdom of Heaven on the Earth

A. *Proclamation of His Mission, Preaching the Kingdom of Heaven at Hand, and the Selection of His Disciples.*

1. He returned to Galilee and taught in the synagogues.

14. "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
15. And he taught in their synagogues, being glorified of all" (Luke 4: 14, 15).

2. In the synagogue at Nazareth, His home town, He read from the book of Isaiah the prophecy concerning Himself and the work He was sent and anointed to do.

16. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
21. And he began to say unto them, This day is this scripture fulfilled in your ears.
22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4: 16-22).

3. When Jesus had heard that John the Baptist was cast into prison, He left Nazareth and went and dwelt in Capernaum on the coast of the sea of Galilee. Then He began to preach repentance, for the kingdom of heaven was at hand. He also began to select His disciples, and went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom.

12. "Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
14. That it might be fulfilled which was spoken by Esaias the prophet, saying,
15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
18. And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (Matt. 4: 12-25).

B. *His Preaching and Teaching Accompanied with Marvelous Divine Power over Disease and Evil Spirits. The Sermon on the Mount.*

Jesus was most successful in His preaching and teaching that the kingdom of God was at hand, which were accompanied with such marvelous divine power over disease and evil spirits. The multitudes that gathered about Him and followed Him, believed that He was a prophet or a teacher sent from God. Many became His disciples and believed in His proclamation that the kingdom of God was near at hand.

It was about this time that Jesus made that matchless address known as The Sermon on the Mount, to His dis-

ciples and to a great multitude made up of all classes from all parts of Palestine, in which address He outlined many of the principles of the kingdom of heaven. This address began with the beatitudes.

1. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for their's is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 1-12).

It ended with the very significant words of caution:

15. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes" (Matt. 7: 15-29).

XXVI

First Definite Steps of Jesus in the Establishment of His Kingdom on the Earth

Accordingly, the time had come for Jesus to take the first definite steps in the actual formation of the kingdom of heaven on the earth.

A. *All-Night Prayer to God and Selection of His Twelve Apostles.*

Although this kingdom was to be established by men, extended by men and be made up of men, Jesus consulted with no man to ascertain what would be the right thing to do in the beginning of such an important undertaking, for no man could help Him.

He went up into a mountain apart to pray and continued all night in prayer to God, His Father. The next day He chose the men from His disciples through whom He was to begin and extend the kingdom of heaven upon the earth.

12. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,
16. And Judas the brother of James, and Judas Iscariot, which also was the traitor" (Luke 6: 12-16).

In the formation of this unparalleled band of His truly royal and loyal representatives, He selected none from the palaces of kings or of other royal families; nor from the dwellings of the rich and powerful in the large cities; nor yet from the instructors or students of the schools of higher learning; but from the homes of the common people in the small towns and villages of Galilee. The first four, and most noted of them, were fishermen by occupation.

Doubtless, Jesus selected these men far from the centers of earthly power and influence, that their minds and hearts would not be preoccupied with false notions of government, false ideas of business and social relations and with false learning, but would be free to receive and adopt His instruction relative to the formation and extension of the kingdom of heaven on the earth, for which they were chosen.

These twelve wonderful, though common, men together embraced within themselves the qualities and characteristics, in the rough, necessary to the founding and first efforts in the extension of the kingdom of heaven on the earth, Judas Iscariot excepted. Under the continuous instructions and personal relations with Jesus, the Son of God and heaven-sent King, they were prepared to accomplish what was required of them.

B. *Cultivating the Most Friendly and Intimate Relationship with His Apostles and Affording Them the Most.*

Essential Knowledge of Himself and the Kingdom. While Jesus was the Lord and Master of these, His chosen apostles, He treated them as His friends and served them even to the washing of their feet, that they might do the same for their fellow men. He also afforded them liberty in the exercise of their peculiar characteristics, pitied them in the misuse of them, and was grieved at the aggravated abuse of them.

He indulged Peter in his forwardness of speech; John in reclining upon His breast; Thomas in his doubting expressions; and Judas Iscariot in his scrupulous regard for the treasury; but so tenderly and affectionately rebuked the flagrant abuse of the same, as to prevent repetitions of the offenses and gain for Himself the esteem and love of the offenders.

First:

33. "Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matt. 26: 33-35).

69. "Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matt. 26:69-75).

15. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21:15-17).

Second:

20. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons (James and John) may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my

left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:20-28).

Third:

24. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:24-29).

Fourth:

1. "Then Jesus six days before the passover came to

Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always" (John 12: 1-8).

XXVII

Jesus Gave Power to These Twelve Chosen Apostles and Sent Them with Full Commission to Preach to the House of Israel That the Kingdom of Heaven Was at Hand

A. *The Twelve Apostles Commissioned and Sent to the House of Israel by Jesus.* Having called His twelve apostles together, Jesus gave them miraculous power for their work, then sent them forth to preach that the kingdom of heaven is at hand.

In His commission to them He gave explicit instructions where to go, to whom to go, and how to go; what to do, and how to do it; what they would meet, and how to meet it.

Furthermore, He assured them that when they should be brought before governors and kings for their faithful preaching they should not be afraid nor even take thought of how or what they were to speak, for at the very hour of their trial, it would be given to them what to speak by the Spirit of their Father, God.

1. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphæus, and Lebbæus, whose surname was Thaddæus;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

9. Provide neither gold, nor silver, nor brass in your purses,

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide until ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how

or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21. And the brother shall deliver the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23. But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in-law.

36. And a man's foes shall be they of his own household.

37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward" (Matt. 10: 1-42).

1. "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities" (Matt. 11: 1).

B. *Other Seventy Disciples Sent Before Him by Jesus.* The demand for the visitation of the cities of Israel by Jesus was so great and the end to be accomplished by His teaching and preaching was so essential and pressing, that He commissioned other seventy disciples and sent them before him into those cities to prepare the way for His coming.

1. "After these things the Lord appointed other seventy

also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10: 1-9).

17. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10: 17-24).

XXVIII

Some of the Notable Things by Which Jesus Qualified His Twelve Apostles to Begin and Extend His Kingdom on the Earth

There is space here to make only the merest mention of all that Jesus afforded His twelve chosen disciples and apostles by His marvelous instruction, example, and works, to qualify them for the great work they were to do. He kept Himself in close touch with these twelve apostles who had been with Him from the beginning of His ministry. They were His chosen ministers to begin and extend His kingdom on the earth.

While He sent them out by twos and otherwise, He never allowed Himself to be absent from all of them for any considerable time. All of them or part of them were ever with Him. They were with Him on the sea of Galilee in the calm and in the storm. They traveled and rested with Him in his journeys. They ate, drank and slept with Him. They were with Him in the mountain and in the valley; in the palace and in the humble home; in the multitude and in the quiet circle; in the city, town, and in the rural district; in the temple at Jerusalem and in the synagogues everywhere. They were with Him day by day, when He exercised His marvelous, miraculous power and when He needed their tender sympathy. Three of them were present with Him on the mountain when He was transfigured before them. The same three were with Him in the Garden of Gethsemane when, in

His sufferings, He sweat as it were, great drops of blood. All of them were with Him at the last passover feast at Jerusalem. Eleven of them were present when Jesus instituted the Lord's supper. Eleven of them went out that night with Him over the brook Kedron to the Garden of Gethsemane. All of them were present when He was betrayed and arrested by the Roman soldiers. All or part of them witnessed His trial, crucifixion and burial. Eleven of them at various times were present with Him after His resurrection from the dead; and eleven were with Him on the Mount of Olives when He ascended up to heaven.

Because of their most intimate and familiar personal relationship with Jesus, all of His apostles could have said with John,

1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:1-3).

Moreover, because of their constant presence with Jesus, and because of their very familiar personal relationship with Him, these apostles were most privileged witnesses of all that He, the professed Son of God, had done for all classes and under all circumstances, that they might know Him, and believe on Him and testify that He was the Son of God.

For example, they were accustomed to His dealings with the scribes, Pharisees and doctors who came to Him with their puzzling questions and answers to entrap and entangle Him, and how effectually they were repulsed by His superhuman knowledge; to His dealings with the suffering and distressed who came to Him for help, and how marvelously they were relieved by His divine power; to His dealings with all who came to Him to know the way of life, and how graciously with the authority of His Father, God, He taught them; and to His dealings with little children, who were brought to Him by their mothers for His benediction, and how He took them in His arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God."

30. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31).

XXIX

The Kingdom of God Illustrated in Parables by Jesus, and Special Promises to His Apostles Concerning the Kingdom

Jesus was most intensely absorbed with the establishment of the Kingdom of God on the earth. He not only preached and taught wherever He went that this kingdom was at hand, but sent out His twelve chosen disciples and other seventy disciples with explicit instructions to do the same. That was the one special message that He and they proclaimed at all times and in all places. The minds of the people everywhere were absorbed in earthly matters, including their governments, in those things which pertain to their temporal and physical needs.

Besides this barrier, the multitudes which thronged about Him were largely made up of the common people and uneducated, who would not be able to understand abstract teaching, or even the more simple preaching. Accordingly, almost everywhere, and on almost all occasions, Jesus made use of the best and simplest parables to illustrate the principles, the characteristics and the workings of the Kingdom of God.

And in any case when His disciples failed to understand the lesson of the parable, He explained it to them fully that there might be no doubt in their minds about the matters of the Kingdom of God, for which they were chosen as His representatives to found and extend on the earth.

Many of these parables, as presented by Him, are to be found in the four Gospels, and are exceedingly interesting and explicit in what they were used to illustrate. They should be read and reread in the connection where they are used, by all who are interested in the Kingdom of God, and its extension on the earth.

There is no space here to copy any of them and it is not necessary that there should be, as it would be more interesting and instructive to read them in their historical settings.

In this connection it may be well to consider several most notable instances in the life of Jesus with His disciples, in which He imparted to them in a most significant manner very important and never to be forgotten instruction relative to His kingdom and the part they were to have in it.

First:

13. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth

shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16: 13-21).

Second:

27. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30. But many that are first shall be last; and the last shall be first" (Matt. 19: 27-30).

Third:

24. "And there was also a strife among them, which of them should be accounted the greatest.

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:24-30).

Fourth:

3. "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:3-5).

XXX

The Gift of the Holy Spirit to the Apostles of Jesus Would Be of Inestimable Value to Them in Three Most Important Ways

First:

15. "If ye love me, keep my commandments.
16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18. I will not leave you comfortless: I will come to you.
19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
20. At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14: 15-20).

Second:

25. "These things have I spoken unto you, being yet present with you.
26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 25, 26).

Third:

26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27).

Again, the gift of the Holy Spirit promised to His apostles by Jesus was absolutely necessary to them in three most essential particulars, to enable them to be His witnesses and to extend His kingdom on the earth.

1. He would convince of sin, righteousness, and judgment.

5. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have said these things unto you, sorrow hath filled your heart.
7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9. Of sin, because they believe not on me;
10. Of righteousness, because I go to my Father, and ye see me no more;
11. Of judgment, because the prince of this world is judged" (John 16:5-11).

2. He would guide them into all truth, show them things to come and would glorify Jesus Christ.

12. "I have yet many things to say unto you, but ye cannot bear them now.
13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.
15. All things that the Father hath are mine: therefore

said I, that he shall take of mine, and shall shew it unto you" (John 16: 12-15).

3. He would afford them all needful power, that they might be witnesses unto Jesus Christ everywhere.

6. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1: 6-9).

XXXI

The Apostles Returned to Jerusalem and Continued with One Accord in Prayer. The Holy Ghost Was Poured Out Upon Them. They Were Endued with Power, Accompanied with Marvelous Results

After Jesus ascended into heaven from His apostles on the Mount of Olives, they returned to Jerusalem to wait for the promise of the Father, as Jesus had commanded them. They went up into an upper room where most of the apostles abode. There they continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with the brethren.

A. *The Choosing of Matthias.* In one of these meetings when there were present one hundred and twenty, Peter addressed them and assured them that another must be chosen as an apostle to fill the place vacated by Judas Iscariot.

15. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry. . . .

20. For it is written in the book of Psalms, Let his habi-

tation be desolate, and let no man dwell therein: and his bishoprick let another take.

21. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1: 15-17; 20-26).

B. *Pentecost.* The Holy Ghost was then poured out upon the apostles of Jesus and they were endued with great power which was accompanied with marvelous beneficial results.

1. "And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. Now when this was noised abroad, the multitude

came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8. And how hear we every man in our own tongue, wherein we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking said, These men are full of new wine" (Acts 2:1-13).

This was the answer to the promise and command of Jesus to His Apostles on the Mount of Olives just before His ascension.

49. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Since Jesus had departed from His apostles the enduement of power as bestowed upon them at this time was absolutely necessary to qualify them for the work they were commanded to do.

The wonderful manner in which this enduement of power was bestowed upon the apostles afforded them undoubted evidence that it was sent from God. Assured by the cloven tongues like as of fire, that sat upon each

of them, and by the Spirit within them, that they were commissioned anew by the Holy Ghost to proclaim the Gospel of the Kingdom of God, they began to speak with other tongues as the Spirit gave them utterance.

When the great multitude of devout men from every nation in the then known world, heard the apostles who were all Galileans, speak to them in their own tongues, in the languages wherein they were born, they were all amazed and said one to another, "What meaneth this?"

Pentecost was the very opposite from Babel. At Babel God was left out of all their plans and He came down from heaven and confounded their language so that they could not understand each other. Babel was the beginning of the dividing of men into different languages and nations. At Pentecost God was in all the plans of the apostles of Jesus relative to the Kingdom of God on the earth. Accordingly He sent the Holy Ghost to enable men from all countries and of all languages to understand them and each other clearly. Pentecost was the beginning of the Kingdom of God in which eventually there would be but one language.

C. *Peter Addressed the Multitude.* Then Peter standing with the other eleven apostles and under the direction of the Holy Ghost addressed the multitude as follows:

14. "But Peter, standing with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16. But this is that which was spoken by the prophet Joel;

17. And it shall come to pass in the last days, saith

God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants and on my hand maidens I will pour out in those days of my Spirit; and they shall prophesy:

19. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30. Therefore being a prophet, and knowing that God

had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 14-36).

In this bold and heart-searching address Peter, with a single expression, silenced the mocking ones who asserted that the apostles were full of new wine, when he said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day," which would have been directly contrary to a well-established and well-known custom at that time of the day.

After this he gave a clear and definite answer to the inquiry, "What meaneth this?" by the devout men that most likely formed much of the greater part of the multitude. "This is that which was spoken by the prophet Joel,"—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh" (Joel 2: 28-32).

Then with boldness he declared that God had raised up Jesus whom they had crucified and slain. In proof of this

he referred them to the patriarch David, who, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," foretold the resurrection of Christ. Then he declared with an expression of absolute certainty, "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

And again referred to another prophecy of David concerning Jesus, namely, "The Lord saith unto my Lord, Sit thou on my right hand."

Peter concluded his address with this all-inclusive and most significant statement: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." From this statement we get the term "The Lord Jesus Christ."

It is noteworthy that Peter in this short address declared for himself and for the other eleven apostles, the representatives of the kingdom of God upon the earth, 1. That Jesus of Nazareth was then seated on the throne of David; 2. on the right hand of God; and 3. made Lord and Christ by God.

Therefore, it was Jesus as King on the throne of David, on the right hand of God and as Lord and Christ, that had received the Holy Ghost from the Father and had shed forth that which they had seen and heard.

The immediate effect of this address upon the multitude is clearly expressed in verse thirty-seven, as follows:

37. "Now when they heard this, they were pricked in

their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

D. *Peter's Answer to the Question, "Men and Brethren, What Shall We do?" Its Immediate and Amazing Results.* In response to the pressing question of the convicted multitude, "Men and brethren, what shall we do?" Peter, for himself and the other apostles, and under the direction of the Holy Ghost, began at once to publish the Gospel of the Kingdom of God with great earnestness and tenderness, and told them plainly and definitely what they must do.

The message of Peter was gladly received and promptly complied with by thousands of the multitude from every country under heaven, and followed with marvelous and glorious results, namely:

38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43. And fear came upon every soul: and many wonders and signs were done by the apostles.

44. And all that believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:38-47).

E. *The Manifest Beginning of the Kingdom of God Upon the Earth.* Pentecost, including all the amazing events of the day, beginning with "the one accord in one place" and concluding with the marvelous ingathering of thousands of souls into the Kingdom, was the first formal or definite expression of the beginning of the Kingdom of God on the earth.

All was brought about by the Holy Ghost shed abroad by Jesus Christ on His throne at the right hand of God, as promised by Him.

What was so wonderfully begun that day was continued by the apostles under the direction of the Holy Ghost. All continued steadfastly in the apostles' doctrine and fellowship and in prayers, and fear came upon every soul. They continued daily with one accord in the temple, praising God and having favor with all the people.

Accordingly, the Lord Jesus Himself added to the Church (the Kingdom) daily such as should be saved.

XXXII

Belief and Testimony of the Apostles that Jesus Was at the Right Hand of God and That They Were Endued with Power by the Holy Ghost Sent upon Them by the Lord Jesus Christ

From what they had heard and experienced, the apostles were absolutely certain that Jesus was on His throne at the right hand of God the Father and that He had sent the Holy Ghost according to His promise to accomplish all that was done.

Moreover, they were convinced beyond a doubt that Jesus had also bestowed upon them, His representatives, the Holy Ghost to afford them all the power, wisdom and protection needed for the extension of the Kingdom of God to the uttermost part of the earth. The following quotations will serve as proofs of the foregoing statement:

31. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4: 31-33).

30. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
32. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5: 30-32).

To encourage and stimulate the Kingdom of God on the earth, then advancing rapidly against much opposition and persecution, Stephen, the first martyr, just before he was stoned to death, was chosen to give the most direct and positive personal testimony as to the place which Jesus occupied with God the Father in heaven.

"But he, (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 55, 56).

And last, Jesus manifested Himself unto Paul, who was to be the chief of His apostles, in a very direct and almost familiar manner. In this manifestation Paul was not only permitted to see Jesus and hear His voice, but to talk with Him. Thus he was assured beyond a doubt, not only that Jesus was risen from the dead and was at the right hand of God the Father, as he had heard Stephen declare, but that He was beyond measure concerned for the extension of His Kingdom on the earth, and that he wanted Paul to know this in words from His own mouth.

The two following statements of himself show how

Paul (Saul) was met by Jesus and how the will of God was made known to him by Ananias. Also how Paul was caught up to the third heaven and heard unspeakable words, which it is not lawful for a man to utter.

6. "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light around about me.
7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,
13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.
15. For thou shalt be his witness unto all men of what thou hast seen and heard.
16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles" (Acts 22: 6-21).

1. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. 12: 1-7).

XXXIII

All-Important, Inclusive, and Conclusive Statements of the Apostles Paul and John, to Whom Were Given by Far the Greater Revelations Concerning Jesus Christ and the Kingdom of God, after His Ascension to God the Father in Heaven

These statements not only confirm all the Gospel declarations of God's love, of Christ's death, and of sure salvation for all that would believe on His name, but also afford clear and certain knowledge,

1. Of the exalted and glorious relationship of Jesus on the throne with God the Father.

2. Of the exalted and glorious position of Jesus above all creatures, whether on earth or in heaven, and

3. Of the glorious and blessed relation of all the saved ones with the heavenly host before the throne of God and with Jesus the Lamb of God, in the midst of the throne, as follows:

A. *Paul to the Ephesians:*

1. "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him before the

foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8. Wherein he hath abounded toward us in all wisdom and prudence;

9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers;

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and

what the riches of the glory of his inheritance in the saints,

19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all" (Eph. 1:1-23).

B. *Paul to the Philippians:*

5. "Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

C. *Paul to the Colossians:*

1. "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2. To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. . . .

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14. In whom we have redemption through his blood, even the forgiveness of sins:

15. Who is the image of the invisible God, the firstborn of every creature:

16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19. For it pleased the Father that in him should all fulness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22. In the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight:

23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:1-3; 10-23).

D. *The Apostle John in Revelation:*

9. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:9-17).

I have devoted much time and space to the study of

the promised salvation by the Lord God for sinful Man and to the study of the Kingdom of God for the believing man. It might be said that I had devoted too much time and space to the study of these particular subjects; but I think not.

The plan of salvation by the Lord God, and the plan of the Kingdom of God would not have consumed much time or space for their outlines of study, but the working out of the promised salvation and the promised Kingdom of God under the most complicated conditions, embracing centuries of time, needed much more explanation and confirmation; and, hence, much more time and space than would otherwise have been necessary.

The promised salvation by the Lord God is now enjoyed by millions on the earth, and by a multitude which no man could number in heaven, from all nations, kindreds, peoples and tongues.

XXXIV

All-Assuring Testimonies—How the Lord God Will Abundantly Supply All the Needs of Man by the Wonderful Salvation of Jesus Christ

In view of the wonderful salvation accomplished for Man in his sinful condition, as previously outlined, it is most fitting and assuring to note the marvelous manner and gracious conditions upon which the Lord has been and is now ready to supply all of his innumerable and imperative needs.

The statements here made for this purpose are all taken from the Hebrew revelation, the Bible, the Word of God. They include the testimonies of three of the best qualified and most reliable witnesses, whose knowledge is absolutely correct, acquired from unexampled experience, observation and revelation.

A. *Testimony of King David* who lived under and ruled over the limited and temporal kingdom of Israel in its best days. No other man was so well qualified as he to make known God's unparalleled dealings with the people of that nation, as well as the blessed experiences of all who trusted in God and conformed their lives to the laws and directions of Moses and the prophets, upon which that nation was founded and maintained.

Selections from the following Psalms will suffice to demonstrate the foregoing statements:

1. "Blessed is the man that walketh not in the counsel

of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1: 1-3).

1. "The Lord is my shepherd; I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. Thy rod and thy staff, they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psa. 23: 1-6).

1. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2. For they shall soon be cut down like the grass, and wither as the green herb.

3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Psa. 37: 1-7).

1. "I will lift up mine eyes unto the hills, from whence cometh my help.
2. My help cometh from the Lord, which made heaven and earth.
3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
4. Behold, he that keepeth Israel shall neither slumber nor sleep.
5. The Lord is thy keeper: the Lord is thy shade upon thy right hand.
6. The sun shall not smite thee by day, nor the moon by night.
7. The Lord shall preserve thee from all evil: he shall preserve thy soul.
8. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa. 121: 1-8).

1. "Bless the Lord, O my soul: and all that is within me, bless his holy name.
2. Bless the Lord, O my soul, and forget not all his benefits:
3. Who forgiveth all thine iniquities; who healeth all thy diseases;
4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
6. The Lord executeth righteousness and judgment for all that are oppressed.
7. He made known his ways unto Moses, his acts unto the children of Israel.
8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
9. He will not always chide: neither will he keep his anger for ever.
10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far hath he removed our transgressions from us.

13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

14. For he knoweth our frame; he remembereth that we are dust.

15. As for man, his days are as grass: as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul" (Psa. 103: 1-22).

B. *Testimony of Jesus Christ.* Jesus, Son of the Living God, Saviour, King, knew more than all others from greater experience, observation, revelation and from His Divinity.

While in the flesh, at the beginning of his ministry on the earth, and in the sermon on the mount, Jesus made the following positive declaration with regard to Man's needs and their supply:

24. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to

the one and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:24-33).

This statement includes that all-comprehensive and most significant declaration of Jesus: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This declaration includes three very brief, but all-important and inclusive statements:

1. "But seek ye first the kingdom of God"—because the

Kingdom of God only affords abundant supplies for all the unlimited needs of the soul of man.

2. "And his righteousness"—which is none other than Jesus Christ and His atonement for the sin of the world, and which only can afford an abundant entrance into the Kingdom of God, and a complete and never ending enjoyment of all its measureless supplies for the needs of the soul.

3. "And all these things shall be added unto you." When a man seeks first the Kingdom of God and Jesus Christ, the righteousness of God, he will not only be afforded an abundant entrance into the Kingdom of God and the full enjoyment of all its infinite and eternal provisions for the needs of his Soul, but all of the temporal and finite needs of his body will be provided for until he passes from time to eternity, and from earth to heaven.

C. *Testimony of the Apostle Paul.* Paul, the greatest of the apostles, ranked next to Jesus Christ in his knowledge from experience, observation and revelation. He was the chief of sinners and the chief of saints. Under the direction of the Holy Spirit sent from God the Father, and from Jesus Christ the Son at His right hand, Paul was the chosen vessel for the extension of the Kingdom of God to the nations of the earth.

This is definitely expressed to Ananias by the Lord Himself as follows:

15. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16. For I will shew him how great things he must suffer for my name's sake" (Acts 9: 15, 16).

In this connection it is most interesting and profitable

to learn from Paul's own testimony, not only how unevenly, indeed, unsatisfactorily the needs of his body were met, but also how joyfully he maintained a constant, blessed contentment with the help of the Lord, namely:

11. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
12. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
13. I can do all things through Christ, which strengtheneth me" (Phil. 4: 11-13).

Paul experienced in his own life during his ministry more bodily suffering of every kind than perhaps any other man. On the other hand, however, his soul was filled with constant and rapturous joy by the glorious presence and the inspiring and heavenly comfort of Jesus Christ and the Holy Spirit.

17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4: 17, 18).

Paul's steadfast faith in Jesus Christ his Lord, and his certain knowledge of what awaited him in the heavenly kingdom, never waned, but grew stronger and clearer up to and in the presence of his martyrdom, as expressed in that notable confession:

6. "I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. . . .

18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (II Tim. 4:6-8; 18).

Many other Bible witnesses could be summoned to afford like testimonies upon this all important subject, and many other convincing testimonies of the witnesses already summoned could be afforded; but it is wholly unnecessary.

It will suffice to conclude this chapter of testimonies with Paul's glorious declaration upon Man's needs and their supplies, while he himself was experiencing great suffering of body, but greater joy of soul. It was sent in an epistle to the Philippian Christians, but is just as applicable to all other Christians as to them, whether of the past, the present, or the future, who sincerely repent of their sins and put their whole trust in Jesus Christ as their God and Saviour.

This all-inclusive and conclusive declaration of Paul indicates very definitely and positively Who will supply Man's needs, what needs will be supplied, how and to what extent they will be supplied, and by whom, and upon whose merits they will be supplied, as follows:

19. *"But my God shall supply all your need according to His riches in glory by Christ Jesus.*

20. *Now unto God and our Father be glory for ever and ever. Amen"* (Phil. 4:19, 20).

As the account of Man's creation by God narrated in the Hebrew revelation, the Bible, specifies clearly and definitely what are the true and all-sufficient supplies for the needs of Man's body, so does the account of Man's salvation by Jesus Christ contained in that same revelation, the Bible, specify as clearly and definitely what are the true and all-sufficient supplies for the needs of Man's soul.

XXXV

Measureless and All-Satisfying Provisions of the Creator, God, for the Abundant Supply of All the Needs of the Soul of Man

In the Hebrew revelation, the Bible, the word of the living God, are recounted over and over again, the marvelous and measureless provisions of the Creator, God, for the needs of His creature, Man, both for his body and his soul.

Accordingly, it is a comparatively easy task to specify the all-satisfying and all-sufficient provisions of the Creator for the supply of the following most apparent and doubtless the greatest needs of Man's soul, as specified in Chapter IV of this volume, namely:

1. An endless life of perfect love, joy, peace, and glory.

2. Boundless, all-satisfying, incontestable, ever-available, and everlasting possessions.

3. Absolutely true, unselfish, congenial, and transparent personal relationships, always abounding in words and acts of lovingkindness.

4. A home, and abiding place or condition of indescribable attractiveness, comfort and loveliness, and full of superlative joy and delight.

5. Ruling with unobstructed justice and harmony amidst surpassing splendor and glory.

6. An all-inclusive and perfect government, wherein the governing and the governed would be absolutely one

in purpose, plan, and execution; wherein the interests of all would be sacredly guarded and inviolably secure; and wherein the needs of all would be provided for without limit and constantly supplied to their utmost capacity with ever-unerring certainty.

7. A Supreme Governor, all-wise, all-just, all-beneficent and almighty; in fact, a perfect Governor, none other than the Creator Himself, who alone knows all the needs of Man and all the provisions for their adequate supply. He must also have a perfect (sinless) human nature taken upon Himself, or in Himself, as a medium of common approach, intercourse, understanding, and cooperation with Man.

Particular Needs of the Soul and the Provisions of the Creator, God, for Their Supply in Detail:

1. *An Endless Life of Perfect Love, Joy, Peace, and Glory a Comprehensive Need of the Soul.*

a. An Endless Life a Need of the Soul. "Life Everlasting" the Provision of the Creator for its Supply:

(1) An endless life a need of the soul.
(2) Eternal life provided for its supply.
(3) It is available; but only through Jesus Christ.
(4) It is adapted to the soul and this particular need.
(5) It affords complete satisfaction.
(6) It is everlasting.
(7) It is all glorious.

Selections from the Bible, God's Word, as Proof of Eternal Life:

1. "And at that time shall Michael stand up, the great

prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 1-3).

14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 14-17).

24. "Verily, verily, I (Jesus) say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in Himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 24-29).

25. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26).

29. "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30. Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30).

22. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.
16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.
17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (I Tim. 1:15-17).

24. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard

from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25. And this is the promise that he hath promised us, even eternal life" (I John 2:24, 25).

11. "And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11-13).

b. Perfect Love, Joy, Peace, and Glory, Needs of the Soul:

(1) Perfect love, joy, peace, and glory—needs of the soul.

(2) Perfect love, joy peace, and glory—provisions of the Creator for these needs.

(3) They are available; but only through Jesus Christ.

(4) They are in every respect adapted to these needs.

(5) They afford overwhelming satisfaction.

(6) They are without limit.

(7) As supplies they are enrapturing.

The following selections are proofs of the heavenly and overwhelming provisions of the Creator, God, for the supply of the above specified needs of the soul:

First, Perfect Love, a Need of the Soul. "The Love of Christ Which Passeth Knowledge," the Provision of the Creator for Its Supply.

16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

1. "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13:1).

9. "As the Father hath loved me, so have I loved you: continue ye in my love.
10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:9, 10).

5. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

35. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37. Nay, in all these things we are more than conquerors through him that loved us.
38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).
9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

20. "I am crucified with Christ; nevertheless I live; yet

not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

4. "But God, who is rich in mercy, for his great love wherewith he loved us,
5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus" (Eph. 2:4-7).

17. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:17-21).

16. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
17. Comfort your hearts, and establish you in every good word and work" (II Thess. 2:16, 17).

1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I John 3:1).

7. "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . .

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4: 7-10, 15, 16).

5. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1: 5, 6).

Second, Perfect Joy a Need of the Soul. "Joy, Unspeakable and Full of Glory" the Provision of the Creator for Its Supply.

28. "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance" (Acts 2: 28).

52. "And the disciples were filled with joy, and with the Holy Ghost" (Acts 13: 52).

24. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the

Lord Jesus to testify the gospel of the grace of God" (Acts 20:24).

11. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11).

17. "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Rom. 15:13).

1. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:1, 2).

22. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. 5:22).

19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20. For ye are our glory and joy" (I Thess. 2:19, 20).

9. "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?" (I Thess. 3:9).

2. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

9. "Whom having not seen ye love; in whom though

now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:9).

13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:13).

4. "And these things write we unto you, that your joy may be full" (I John 1:4).

24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude: 24, 25).

Third, Perfect Peace a Need of the Soul. "Peace of God Which Passeth All Understanding" the Provision of the Creator for Its Supply.

13. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13, 14).

27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

33. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

36. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)" (Acts 10:36).

10. "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom. 2:10).

1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

15. "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15).

17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

22. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. 5:22).

14. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;
17. And came and preached peace to you who were afar off, and to them that were nigh" (Eph. 2:14-17).

7. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

3. "And let the peace of God rule in your hearts, to the

which also ye are called in one body: and be ye thankful" (Col. 3:15).

16. "Now the Lord of peace himself give you peace always by all means. The Lord be with you all" (II Thess. 3:16).

20. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Rev. 1:4-6).

4. "John to the seven churches which are in Asia; Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:4-6).

Fourth, Perfect Glory a Need of the Soul. "A Far More Exceeding and Eternal Weight of Glory" the Provision of the Creator for Its Supply.

5. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .
10. And all mine are thine, and thine are mine; and I am glorified in them. . . .

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17: 5, 6, 10, 22).

18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
20. For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope.
21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 18-21).

7. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory;
8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2: 7-9).

18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3: 18).

17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4: 17, 18).

17. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:17, 18).

13. "Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:13-21).

21. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affections on things above, not on things on the earth.
3. For ye are dead, and your life is hid with Christ in God.
4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 1-4).

10. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2: 10).

9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2: 9, 10).

7. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.
9. Receiving the end of your faith, even the salvation of your souls" (1 Peter 1: 7-9).

13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy.
14. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (I Peter 4: 13, 14).

1. "The elders which are among you I exhort, who

am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed;

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. . . .

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen" (I Peter 5: 1, 4, 10, 11).

2. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1: 2-4).

24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

2. *Boundless, All-Satisfying, Incontestable, Ever-Available and Everlasting Possessions.*

(1) Boundless possessions, a need of the soul.

(2) Boundless provisions of the Creator for their supply.

(3) They are available; but only through Jesus Christ.

(4) They are perfectly adapted to this special need of the soul.

(5) They afford perfect satisfaction.

(6) They are measureless in quantity.

(7) Enjoyment of these possessions is all-glorious.

Selections from the Bible, the Word of God, as Proofs of the Boundless Provisions of the Creator, God, for the Supply of This Special Need of the Soul:

First, For the Children and Heirs of God.

14. "For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . .

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 14-18, 21).

26. "For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 26-29).

3. "How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5. Which in other ages was not made known unto the

sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:3-6).

1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; . . .

13. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14. Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?" (Heb. 1:1, 2, 13, 14).

7. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

5. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

Second, Inheritances.

32. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

17. "Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they

may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26: 17, 18).

3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. . . .
11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12. That we should be to the praise of his glory, who first trusted in Christ.
13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1: 3-6, 11-14).

12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12).

15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9: 15).

3. "Blessed be the God and Father of our Lord Jesus

Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5).

Third, Extent of the Possessions.

31. "What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, How shall he not with him also freely give us all things?" (Rom. 8:31, 32).

21. "Therefore let no man glory in men. For all things are your's;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23. And ye are Christ's; and Christ is God's" (I Cor. 3:21-23).

6. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:6).

14. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (II Cor. 4:14, 15).

10. "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:10).

5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21: 5-7).

3. *Absolutely True, Unselfish, Congenial and Transparent Personal Relationships, Always Abounding in Words and Acts of Lovingkindness, a Need of the Soul.*

(1) Absolutely true, unselfish, congenial and transparent personal relationships, always abounding in words and acts of lovingkindness, a need of the soul.

(2) There are definite provisions of the Creator, God, for this need of the soul.

(3) They are available; but only through Jesus Christ.

(4) They are adapted in every respect to this need.

(5) They will afford complete satisfaction.

(6) They are innumerable, and

(7) They are surpassingly enjoyable.

These relationships will consist chiefly of God the Father, Jesus Christ His Son, the saints or the children of God, and the holy angels.

Selections from the Bible, the Word of God, as Proofs.

12. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13: 12).

20. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be

fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2. Set your affections on things above, not on things on the earth.
3. For ye are dead, and your life is hid with Christ in God.
4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:
17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18. Wherefore comfort one another with these words" (I Thess. 4:14-18).

2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

35. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
36. Neither can they die any more: for they are equal

unto the angels; and are the children of God, being the children of the resurrection" (Luke 20: 35, 36).

22. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12: 22-24).

1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 1-4).

4. *A Home, an Abiding Place, or Condition of Indescribable Attractiveness, Comfort and Loveliness, and Full of Superlative Joy and Delight, A Need of the Soul.*

(1) A home of superlative joy and delight a need of the soul.

(2) There are appointed provisions of the Creator, God, for this need of the soul.

(3) They are available; but only through Jesus Christ.

(4) They are perfectly adapted to this particular need of the soul.

(5) They will afford perfect satisfaction.

(6) They are beyond description, and

(7) They are surpassingly glorious.

To have a home in heaven would afford the greatest delight. To dwell in the mansions of God, the Father, in heaven would be joy itself. To dwell in a place prepared for us in the mansions of God the Father by His Son Jesus Christ, the carpenter of Nazareth, would be glorious. To dwell with the Lord Jesus in such a prepared place as expressed by Himself would be all-glorious. But the answer to His prayer to the Father that we might be with the Lord Jesus Christ in such a home to behold the glory given Him by God the Father, would be joy and glory indescribable.

Selections from the Bible, the Word of God, as Proofs.

14. "For here have we no continuing city, but we seek one to come" (Heb. 13: 14).

1. "Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 1-3).

24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17: 24).

34. "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
35. Cast not away therefore your confidence, which hath great recompense of reward.
36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
37. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10: 34-37).

3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1: 3-7).

1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5: 1).

5. *Ruling with Unobstructed Justice and Harmony Amidst Surpassing Splendor and Glory, A Need of the Soul.*

(1) To rule with unobstructed justice and harmony amidst surpassing splendor and glory, a need of the soul.

(2) The provisions of the Creator, God, for this need are certain.

(3) They are available; but only through Jesus Christ.

(4) Are wonderfully adapted to this special need.

(5) Afford complete satisfaction.

(6) Are beyond comprehension in extent, and

(7) Are experienced with inexpressible delight.

Attesting Proofs from the Bible, God's Word, that These Statements are True.

28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

28. "Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

11. "It is a faithful saying: For if we be dead with him, we shall also live with him:

12. If we suffer, we shall also reign with him" (II Tim. 2:11, 12).

26. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:26-29).

9. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation;
10. And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:4-6).

3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
4. And they shall see his face; and his name shall be in their foreheads.
5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever" (Rev. 22:3-5).

6. *An All-Inclusive and Perfect Government, Wherein the Governing and the Governed Would Be Absolutely One in Purpose, Plan and Execution; Wherein the Interests of All Would Be Sacredly Guarded and Inviolably Secure; and Wherein the Needs of All Would Be Pro-*

vided for Without Limit and Constantly Supplied to Their Utmost Capacity with Ever-Unerring Certainty, a Need of the Soul.

(1) And all-inclusive and perfect government, a need of the soul.

(2) Such a government has been provided by the Creator, God, for this need.

(3) It is available; but only through Jesus Christ.

(4) It is marvelously adapted to this great need of the soul.

(5) And infinitely satisfying to it.

(6) It is great and true beyond measure and doubt.

(7) And transcendently glorious in every way.

Selections from the Bible, the Word of God, to Verify the Truth of the Above Statement.

3. "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3).

11. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

37. "He answered and said unto them, He that soweth the good seed is the Son of Man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. . . .

46. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . .

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:37, 38, 41, 43).

34. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

29. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

30. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:30).

3. "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

22. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

23. "And when they appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts 28:23).

12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
14. In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:12-14).

3. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth

exceedingly, and the charity of every one of you all toward each other aboundeth;

4. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. . . .

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. . . .

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:3-5, 7, 10).

28. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29. For our God is a consuming fire" (Heb. 12:28, 29).

5. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:10, 11).

15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

10. "And I heard a loud voice saying in heaven, Now is

come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12: 10, 11).

7. *A Supreme Governor, All-Wise, All-Just, All-Beneficent and Almighty, in Fact a Perfect Governor, None Other than the Creator Himself, Who Alone Knows All the Needs of Man and the Provisions for Their Adequate Supply. He Must Also Have a Perfect (Sinless) Human Nature Taken upon Himself or in Himself, as a Medium of Common Approach, Intercourse, Understanding, and Cooperation with Man, a Need of the Soul.*

(1) A supreme Governor, indeed a perfect Governor, a need of the soul.

(2) Such a Governor has been provided by the Creator, God, for this infinite need.

(3) He is available; but only through Jesus Christ.

(4) He is in all respects adapted to this need.

(5) He will overwhelmingly satisfy it.

(6) He is beyond all measure and calculation sufficient.

(7) His ruling will be all-glorious and will afford inexpressible joy and delight.

Quotations from the Bible, God's Word, That Demonstrate the Truth of the Above Statement.

31. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

37. "And when he (Jesus) was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;
38. Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.
39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:37-40).

31. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
33. And he shall set the sheep on his right hand, but the goats on the left.
34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34).

41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . .
43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:41, 43).

12. "Giving thanks unto the Father, which hath made us meet to be partakers of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
14. In whom we have redemption through his blood, even the forgiveness of sins:
15. Who is the image of the invisible God, the firstborn of every creature:
16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him;
17. And he is before all things, and by him all things consist.
18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
19. For it pleased the Father that in him should all fulness dwell;
20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1: 12-20).

12. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;
14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:
15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;
16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen" (I Tim. 6: 12-16).

1. "I charge thee therefore before God, and the Lord

Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II. Tim. 4: 1, 2).

3. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15: 3, 4).

14. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17: 14).

9. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:9-16).

XXXVI

With Infinite Love and Harmony God the Father Rules Together With the Lord Jesus Christ, His Only Begotten Son, in the Kingdom of Heaven

The kingdom of heaven is an everlasting kingdom and will accomplish all its glorious purposes for all of its subjects, with absolute completeness and with unerring certainty.

The following vision of that kingdom shown to John, the beloved disciple of Jesus, by the angel and described by John in the Revelation, will serve to impress our minds and hearts with its glorious character and reality:

9. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the heighth of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it anything

that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:9-27).

1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
4. And they shall see his face; and his name shall be in their foreheads.
5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22:1-6).

XXXVII

All of the Needs of the Soul Are Provided for by the Creator, God, with Supplies All-Satisfying and Unlimited

What is true of these first seven and most apparent needs of the soul, and the provisions of the Creator for their abundant supply, as previously outlined, is just as true of all the needs of the soul whether we know them or not.

They are all provided for by the Creator, God, with supplies perfectly adapted to them, that afford complete satisfaction, unlimited in quantity and glorious in realization.

As certain as are the needs of the soul, so certain are the provisions of the Creator, God, for their adequate supply.

If, therefore, we may discover any real need of the soul, however obscure, we can rest assured that there are abundant provisions of the Creator, God, for its complete and satisfactory supply, though we may not be able to discern them.

As previously stated, the Lord God has practically turned over to Man the provisions for the needs of their bodies to be distributed by themselves among themselves, but ever retains a supply for all who put their whole trust in Him in the name and for the sake of the Lord Jesus Christ.

Notwithstanding the great abundance of the provisions for all the needs of their bodies, the distribution of them by men themselves is so selfishly and inequitably done, that some receive too much of one thing and others too little, while none of them receive a full supply of these provisions for all of their bodily needs.

The Lord God has reserved to Himself the distribution of the infinitely greater and more glorious provisions for the needs of the soul of Man.

No man nor set of men, however powerful, can of themselves, secure any part of these provisions for themselves, or for distribution to others, except in God's own appointed way.

They are, however, freely and abundantly bestowed by the Lord God Himself upon all, and none others, who seek them in the name and for the sake of Jesus Christ and His righteousness.

Since there can be no reasonable doubt of the unlimited needs of the soul of Man both in number and magnitude and also of the boundless provisions of the Creator, God, for their satisfactory supply, how precious and assuring to our minds and hearts is that positive and glorious declaration of the great Apostle Paul as follows:

"But My God Shall Supply All Your Need According to His Riches in Glory by Christ Jesus" (Phil. 4: 19).

XXXVIII

The Natural Man and How He Can Be Made, by Jesus Christ, a Worthy Partaker of All the Provisions of the Creator, God, for All the Needs of His Soul

Hitherto much time and space have been devoted to the consideration of the needs of the soul of Man and of the provisions of the Creator, God, for their adequate and satisfactory supply. It is quite as essential indeed that we consider the natural Man and how he may be made worthy to partake freely and without limit of all the amazing and glorious provisions of the Creator, God, for all the needs of his soul.

The natural Man of himself can have no part in the kingdom of heaven. It is a spiritual kingdom and must be spiritually discerned and experienced. The natural Man is dead spiritually, and consequently blind and insensible to the kingdom of heaven and to all of its glorious realities.

A. *The Lord Jesus Christ spake very Positively, Definitely, and Clearly on This All-Important Subject in His Interview with Nicodemus.*

1. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God:

for no man can do these miracles that thou doest, except God be with him" (John 3: 1, 2).

1. The Natural Man Must Be Born Again

Nicodemus came to Jesus to get first hand information from a teacher direct from God, and he received it. Surely no one was better qualified to afford Nicodemus the information he needed. Accordingly, we must hearken unto and heed the all-inclusive and conclusive statement to Nicodemus by Jesus Christ, not only the teacher from God, but the only begotten Son of God:

3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3: 3).

This is a far-reaching prohibitory statement. "Except a man" means, except every Man. It includes all men, the whole human race. They are all not only barred from the kingdom of heaven, the kingdom of God, which Jesus Christ was then establishing upon the earth for Man, but from the very sight of it, unless they are born again. Nicodemus did not understand this statement and said unto Jesus,

4. "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3: 4).

5. "Again, Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3: 5, 6).

In the first part of this second answer of Jesus Christ,

He specified the two births a man must undergo before he can enter into the kingdom of God. He must be born of water and of the Spirit.

In the second part of this answer of Jesus, He made known to Nicodemus the character of these two births and what would come of them. First, the birth of water is the birth of the flesh and the birth of the Spirit is the birth of the spirit.

Second, that which is born of water, of the flesh, is the flesh Man, the carnal Man, the natural Man; and that which is born of the spirit is the flesh Man, the carnal Man, the natural Man, born again of the Spirit and becomes a spirit Man.

A third time Jesus said unto Nicodemus:

7. "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

While Nicodemus was a Pharisee, a ruler of the Jews, and doubtless a moral and devout man according to the law of Moses, he was yet only a flesh man, a carnal man, a natural man, and must be born again of the Spirit, to be able to see or enter into the Kingdom of God.

Without question, Nicodemus was ready to do anything that Jesus, the teacher come from God, might require of him. He must have been exceedingly perplexed to learn that he could do nothing, that he was a dead man that needed to be born again.

Jesus then proclaimed to the astonished Nicodemus the glorious gospel of the Kingdom of God, that, since he could do nothing of himself to gain entrance into the kingdom of God, he was required to do nothing, but to believe in the all-righteous substitute, Jesus Christ, provided by

God for all men and for him, and receive eternal life and the right to enter into the Kingdom of God.

2. How He Can and Must Be Born Again

This gospel was made very clear to Nicodemus by the following very plain, but all-inclusive and conclusive declaration of Jesus Christ:

14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15. That whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15).

Nicodemus was well acquainted with the incident of the brazen serpent in the wilderness, recorded in Hebrew history, as follows:

4. "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.
5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.
6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.
7. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.
8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
9. And Moses made a serpent of brass, and put it upon

a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:4-9).

Because of their sins the Lord sent fiery serpents among the Israelites, whose bites meant certain death. Repentant of their sins, they asked Moses to pray unto the Lord to take away the serpents. In answer to the prayer of Moses, the Lord did not take away the serpents. They were left to bite the people, but He ordered Moses, "Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

When any of the Israelites were bitten by these serpents, there was no human cure for them. The bites of the serpents were followed by certain death, but as soon as they looked upon the brazen serpent they were healed. They were not healed, however, by the brazen serpent, but by the Lord God Himself; because they believed His word and obeyed His commandment.

In like manner, said the Lord Jesus, "must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John 3:15).

When the bitten Israelite beheld the substitute serpent of brass upon the pole he was instantly cured and saved from temporal death; but remained the same natural man. When, however, the natural Man believes in the Son of Man, Jesus Christ who died for him upon the cross, he is not only instantly saved from perishing, but is given a new life, a spirit life, an eternal life.

The bitten Israelite had but to look upon the serpent and live, and the natural Man with all of his sin has but

to believe in Jesus the Son of Man and have the spirit life —the eternal life.

3. Other Conclusive Scripture Texts

The very simple, but wonder-working plan by which the natural, the carnal Man, is to be delivered from perishing and receive eternal life, is stated very positively by Jesus Christ, as follows:

14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:
15. That whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15).

This plan of the Lord God for Man's salvation is likewise expressed most definitely and emphatically in the following scriptures:

16. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 16, 17, 36).

Also

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him" (I John 5: 1).

B. *The Great Apostle Paul Also Has Stated Most Positively and Definitely the Deplorable and Helpless Condition of the Natural Man in Sin and Death and how He Can Be Triumphantly Saved and Afforded Everlasting*

Life by Jesus Christ. The great apostle Paul, like Jesus Christ, has stated most positively and definitely the deplorable and helpless condition of the natural man in sin and death and how he can be completely delivered from this terrible condition and afforded eternal life and entrance into the Kingdom of God by faith in Jesus Christ.

First:

10. "As it is written, There is none righteous, no, not one:
11. There is none that understandeth, there is none that seeketh after God.
12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one,
13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14. Whose mouth is full of cursing and bitterness:
15. Their feet are swift to shed blood:
16. Destruction and misery are in their ways:
17. And the way of peace have they not known:
18. There is no fear of God before their eyes.
19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 10-26).

Second:

1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6. For to be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from

the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we with patience wait for it.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28. And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8: 1-28).

XXXIX

The Natural Man. How He Can and Must Be Saved by Human Agency in the Name of Jesus Christ

These amazing truths concerning the lost and wretched condition of the natural man everywhere about us, in our immediate neighborhoods, in the inner circles of our friends and in our homes; and how he can and must be saved, if saved at all, by his fellow man in the name of Jesus Christ, should stir our hearts with the deepest compassion for him and incite us to immediate, continuous and untiring efforts in leading him to Jesus Christ for personal salvation and entrance into the glorious and everlasting Kingdom of God. Thus all the innumerable and infinite needs of his soul would be eventually and abundantly supplied by the provisions of the Creator, God, forever. As previously stated, the provisions of the Lord God for all the needs of the soul of Man (the natural Man) are as real as are the needs themselves. They are all available; but, only through Jesus Christ, are perfectly adapted and all-satisfying to the innumerable needs of the soul, infinite in quantity and are delightful and glorious beyond expression in their application and use throughout eternity.

Since the above statements are unquestionably true and since every natural man saved by faith in Jesus Christ will just as certainly become a partaker of all of these provisions of the Creator, God, for all the needs of

his soul forever without limit, it is worth all the earthly life of the best of men to be the means of leading the poorest possible specimen of the natural Man to Jesus Christ for life eternal and a sure entrance into the everlasting and glorious Kingdom of God.

The Lord Jesus Christ came into the world in obedience to the will of God to live, labor and die for the natural Man, to make it possible for him to have all the needs of his soul completely supplied by the provisions of God, the Creator.

9. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9-10).

A. *All True Christians Commissioned by the Lord Jesus Christ to Do This Most Blessed and Needful Work for Their Fellowmen.* In His prayer to His Father, Jesus said:

18. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

Accordingly, it is not only our very great privilege to do all we can for the salvation of our fellow men; but it is our bounden duty to do so to the best of our ability under the direction of the Holy Spirit.

Furthermore, it is expressly stated by the Lord in His holy Word that according to our faithfulness or unfaithfulness as watchmen unto our fellow men in this all-important matter, He will deal with us.

17. "Son of man, I have made thee a watchman unto

the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3: 17-19).

All true Christians therefore must pray, study and plan with the help of the Holy Spirit to do this essential work, which they are sent by the Master Himself to do, in the best possible way, according to the time and means at their disposal.

All true Christians, however, have not the time and ability to lead many of their fellow men to Jesus Christ for salvation, to anchor them in the Christian faith and to qualify them to do like work for others. But few men, if any, can accomplish this very essential work for a large number of men in large meetings in a short time as it ought to be done.

The Lord Jesus Christ concentrated His efforts upon twelve chosen men for the space of three years to prepare them for this blessed work and then commanded them to wait for the enduement of the Holy Spirit before they would be qualified to accomplish it as it ought to be done.

But all true Christians, as individuals, have each the time, and with careful preparation, the ability, under the direction and help of the Holy Spirit, to lead one of their fellow men to Jesus Christ, anchor him in the Christian faith and qualify him to do the same for another.

This would necessitate much and intense prayer, much and careful study of the Word of God, also much and close reliance upon the guidance and power of the Holy Spirit to accomplish all that is possible and that ought to be done.

Of such workers Jesus Christ in his last words on earth said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

Of course, much needed information, inspiration and other help for such service could be gotten from Christ-like ministers of the Gospel and from consecrated laymen of greater experience than themselves.

B. *To Accomplish the Best Possible Results Every True Christian should Voluntarily Concentrate His Best Efforts upon One Person Only at a time, at Least One Hour a Week for a Whole Year if Necessary.* In a word, every true Christian should not only continue in true spiritual work of a general character to the best of his ability, but he should voluntarily concentrate his best efforts upon one person only at a time, to whom the Lord would direct him, at least one hour a week for a whole year if necessary, or for a definite and sufficient period of time agreed upon by both of them, which could be lengthened or shortened if necessary.

Such a service for our neighbor would be a practical and definite expression or fulfillment of our blessed Lord's commandment:

37. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39).

This is beyond all others the most effective and speedy method to save the great multitude of natural lost men, though it would require a whole year for each person. It would be the most effective method because it would afford ample time

1. To find out by close personal contact, and by oft repeated interviews the true character of the person thus served, and his willingness to become a Christian, as well as his peculiar doubts and hindrances, and would enable the worker to adapt his service accordingly.

2. For prayer, study, instruction, and fellowship.

3. To introduce him into church life, special Christian work, and into the best personal Christian relationships. It would be the most speedy because the largest number of workers could each do a complete work for one person and render him, so to speak, a finished product.

If all true Christians would, as they could, each perform such a service for another of their fellow men yearly, they would not only duplicate themselves every year, but, by their praying, studying God's Word and helpful serving in the name of Jesus Christ, they would attain to a much higher and more advanced plane of Christian experience and activity.

Any true Christian who would thus devote as much as one hour a week for a whole year to one of his fellow men in leading him to Jesus Christ for personal salvation, in building him up in the Christian faith and life, and in preparing him to do like service for others, would gain a more practical knowledge and experience for such a

work than could be acquired by many years in almost any other way.

By pursuing such a course for a number of years, all true Christians would beget a deserved reputation of wise and efficient helpfulness in leading their fellow men into a true Christian life, experience and service, and would therefore be constantly sought after by honest and earnest inquirers to find out the way of a true Christian life and service, together with all the blessed relationships pertaining to them.

Furthermore, all whom they would lead into the Christian life and Christian service by such a course of activity would follow closely in their footsteps with like blessed results.

Without doubt, the only rational, true, efficient and successful way to win the world of sinful natural men to Jesus Christ and life eternal, and to qualify them to do like work for others, is by individual, voluntary effort for individuals by all true Christians with the Gospel of Christ, under the direction of the Holy Spirit, and in Christ-like unity and cooperation with each other.

C. *This Is a Work That Every True Christian Can Do and Should Delight to Do, Because of the Lord's Positive Command, "As the Father Hath Sent Me, Even So Send I You."* This is a work that every Christian can do and should delight to do, because of the infinitely greater work that was done for him by the Lord Jesus Christ, and because of the Lord's positive Command: "As the Father hath sent me, even so send I you" (John 20:21).

For such a service the great majority of Christians would not be required to leave their country, their state,

county, city or town, nor indeed, their immediate neighborhood. They would not be compelled to give up their employments by which they secured their own livelihood, however scant. They would not be embarrassed by complicated, organized and exacting service with others; but rather a service of one person for another in the most simple and delightful manner, not to speak of the glorious presence of Jesus Christ and the Holy Spirit.

D. *To Accomplish This Work as It Should Be Done Every True Christian Must Know the Gospel of Jesus Christ to Obey His Direct Command: "Preach the Gospel to Every Creature."*

For such an important and far-reaching service, however, it would be necessary that every true Christian should acquaint himself with the Gospel of Christ, concerning which Jesus Christ Himself commanded His Apostles:

15. "Go ye into all the world, and preach the gospel to every creature.
16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

Of this Gospel the great Apostle Paul declared:

First, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1: 1).

Second, "For God is my witness, whom I serve with my spirit in the gospel of His Son" (Rom. 1: 9).

Third, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1: 16, 17).

In fact, such a Christian worker should be well acquainted with the Bible, the sacred Scriptures, the Word of God.

E. *To Succeed in This Glorious Work Every True Christian Must Possess the Holy Spirit, As the Lord Jesus Commanded His Apostles, "They Should Not Depart from Jerusalem, But Wait For the Promise of the Father," namely, The Holy Ghost.* It is very essential that any true Christian who may undertake this special and definite work for his fellow men, should be possessed of the Holy Spirit, according to the words of Jesus Christ to His apostles:

4. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

1. The Holy Spirit is secured by prayer.

13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).
15. "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . .
17. Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:15, 17).

2. As the Spirit of truth, the Holy Ghost will abide with and in the true believer forever.

16. "And I will pray the Father, and He shall give you

another Comforter, that He may abide with you for ever;
17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

3. He shall teach you all things and bring all things to your remembrance:

26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

4. He shall testify of Jesus Christ.

26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

5. He shall guide into all truth, show things to come, and glorify Jesus Christ:

13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.
15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13-15).

6. And He shall impart power, and qualify for witnesses of Jesus Christ:

8. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto

me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

With such a knowledge of the Gospel of Christ, the Word of God, and with such a possession of the Holy Spirit, all true Christians would have the apostolic qualifications, mighty in the Scripture and full of the Holy Ghost.

XL

Two Very Sure and Effective Means by Which the True Christian Worker Can Find Approach to the Natural Sinful Man, Convince Him of Sin, Lead Him to Jesus Christ for Personal Salvation, and Build Him Up in Christian Manhood

First, Stated by Jesus Christ—John 16:8-11.

Second, Stated by the Apostle Paul—Col. 1:19-29.

Two very significant and definite statements in the Bible specify sure and effective means by which the true Christian worker can find approach to the natural, sinful Man, convince him of sin, lead him to Jesus Christ for personal salvation, build him up in Christian manhood, and qualify him to do like work for others. The one statement was made by Jesus Christ concerning the effective work of the Holy Spirit, the third person in the Holy Trinity, the other by the Apostle Paul concerning the Gospel of Jesus Christ and His power to save to the uttermost all who believe on Him.

In the first place, the Lord Jesus Christ, speaking of His departure from the world and the coming of the Comforter, the Holy Spirit, said:

8. "When he (the Holy Spirit) is come, he will reprove (convince) the world of sin, and of righteousness and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged" (John 16:8-11).

It is essential that the natural sinful Man must be convinced of these three things, or of the first two at least, or he cannot and will not be saved. With these three things, sin, righteousness, and judgment, in a multitude of forms and significations, men and nations are constantly dealing in a most unsatisfactory manner; as crime, proof of innocence or prison; debt, payment or punishment; murder, justification or death; transgression, or reparation or war. The Holy Spirit is the only one who can convince the natural Man of sin, righteousness, and judgment, as here spoken of by Jesus Christ. It would not do merely to say to the natural Man what sin, righteousness, and judgment are. Otherwise the repetition of this statement of Jesus Christ here recorded would be all that would be necessary for all time. But this would not do, for it was said of Jesus Himself:

37. "But though He had done so many miracles before them, yet they believed not on Him" (John 12:37).

Moreover, without the Holy Spirit it would not avail to convince the natural Man of their truth by a dramatic statement of these words of Jesus Christ, nor by a mental argument in proof of them, however clear and conclusive. They must be spiritually understood.

The sin of unbelief in Jesus Christ by the natural Man is all-inclusive. He rejects the only Saviour, that could save him from his sins, and leaves them all in full account against himself.

The righteousness of Jesus Christ going to the Father is all-inclusive. While in the earth He paid the full pen-

alty for all the sins of all mankind. Hence, now at the right hand of God the Father, He is the complete righteousness for all who believe on Him.

The judgment, that the prince of this world is judged, is also all-inclusive, because it includes the prince of this world himself, and all with him who reject Jesus Christ, the only one who could save them from their sins.

In the second place, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" (Rom. 1:1), made the following all-assuring declaration of the power of Jesus Christ to save the natural Man who believes on His name, and to present him holy, unblamable, and unreprovable in the sight of God:

19. "For it pleased the Father that in him (Jesus Christ) should all fulness dwell;
20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
21. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled
22. In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight;
23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26. Even the mystery which hath been hid from ages

and from generations, but now is made manifest to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:19-27).

With these two all-sufficient means—the Holy Spirit and the Gospel of Christ—all true Christian workers could say with Paul concerning Jesus Christ and the natural sinful Man:

28. "Whom (Jesus Christ) we preach,
Warning every man,
And teaching every man in all wisdom;
That we may present every man perfect in Christ Jesus:
29. Whereunto I also labour, striving according to his working, which worketh in me mightily" (Col. 1:28, 29).

As a Rule, to Ensure True Success, Make Use of These Two Means in the Order Above Stated. As a rule, the best course to pursue in dealing with the natural Man to whom the Lord would send you, or whom the Lord would send to you, would doubtless be to follow the order of these two all-important statements of Jesus Christ and Paul just referred to. First, with the help of the Holy Spirit and the Word of God to convince him of sin, of righteousness, and of judgment. Then preach to him Jesus Christ, warn him and teach him in all wisdom, that you may present him perfect in Christ Jesus.

1. Show him what sin is, the evil effects of sin in this life, and the terrible results of sin in the life to come.

2. Show him Jesus, the righteousness of God, the only all-sufficient Saviour from all sin, and His willingness to save to the uttermost, and assure him of the blessed

experience of the Christian life in this world, and of the all-glorious experience of the Christian life in the world to come; and

3. Show him the certainty of the judgment of God and the uncertain tenure of his life in this world; that in an hour, a day, a week, a month, or a year, he may be summoned from this world to the next world, from time to eternity, when the misery or joy of his life will be fixed forever, as far as we are able to know from reason and revelation.

Then remind him how careful he is to have the title to his real estate in this world perfect and correctly recorded; and to have his buildings and other valuable, perishable property insured against damage and destruction by fire and storm, while he has no certain title to the all-glorious life in the world to come, which is now so freely offered to him by Jesus Christ and has no assurance whatever against the innumerable evils that constantly threaten his life and soul.

If he is impressed, as he ought to be, with his sinful and helpless condition, that would impel him to exclaim, "What must I do to be saved?" Then,

1. With all your heart and soul preach to him Jesus Christ as his only all-sufficient Saviour.

2. Warn him against trusting in his own works or in any other dependence or substitute for Jesus Christ, and from falling into the spirit of unbelief in departing from the living God.

3. Teach him in all wisdom.

4. That you may present him perfect in Christ Jesus.

In this connection, I would further urge with great earnestness and emphasis, that every true Christian

should not only devote at least one hour a week to the development of the Christ life in one of his fellow men, as previously stated, but that he should personally devote at least another hour a week to conference and study with other true Christians, to whom the Holy Spirit would direct him, that his own spiritual life might be purged from error, vanity, or apathy, and that it might be deepened and intensified for a far better and more effective service in the future.

XLI

A Note of Warning and Assurance

In the last chapter of this book I desire to sound a note of warning and assurance to all true Christians who may undertake and persist in this blessed work.

The theme of this book, in a word, is that Man of himself, is an all-needy, all-sinful and all-helpless creature; and that the Lord, his Creator, is all-sufficient, and all-willing to satisfy all of his needs and to deliver him from all of his sin.

Man is a creature of needs innumerable, not one of which can he of himself supply. The Lord God, his Creator, has provided a perfect supply infinitely greater than all of his needs. All that Man can do, or is expected to do, is gratefully to receive the supplies, without price, from his Creator and appropriate them according to the all-righteous laws and loving will of his Creator, when all of his imperative needs would become avenues, or channels, of constant and boundless pleasure to his body and joy to his soul.

Man is also a creature with sins innumerable, not one of which can he of himself atone for or make good. The Lord God, his Creator, has provided for him a salvation infinitely greater than all of his sin. All that Man can do or is expected to do, is to turn from his sin and receive with sincere repentance and belief this salvation freely offered to him, and appropriate it according to the

all-gracious and loving will of his Creator, God. Then, every sin forgiven would thrill his heart with gladness and the complete deliverance from all of his sin would fill his soul with inexpressible joy and delight.

1. Therefore, in the first place, if any true Christian should reach a high plane of pleasure to his body and joy to his soul, by receiving and appropriating the boundless provisions of the Creator, God, for the needs of his body and of his soul, as previously indicated, and should he also be the means of leading others to the same high plane of pleasurable and joyful experience, let him not for a moment boast of it as his own achievement, or credit himself with its attainment. He must give all the praise and glory to the Lord God, his Creator and Provider. Then will he continue to reach higher planes of pleasure and joy; otherwise, he would not only fail to make any further true advancement in this blessed service, but would lose much of what he had already attained and experienced.

2. Since the service of any true Christian for his fellowman, as previously outlined, is primarily voluntary, personal and private, it should not be made known in public addresses for display, or in printed reports for financial support. It should be kept as much as possible from public notice. There is no need of financial support secured in that way for such service.

3. While the Lord will receive the humblest service of the humblest disciple, when done in good faith, let no man pretend to do this Christlike work for appearance sake to be seen of men, when his heart is not in it. In His Sermon on the Mount, Jesus said:

21. "Not every one that saith unto me, Lord, Lord,

shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

Ananias and his wife, Sapphira, paid the penalty with the loss of their lives for trying to deceive the Apostles by professing to do what they did not do (Acts 5:1-11).

4. When any true Christian has attained a high plane of Christian life and activity in this blessed work, and has been the means of leading others to the same high plane of Christian experience, let him not for a moment stop to claim for himself holiness or Christian perfection because of what he is of himself, or has accomplished. He is yet a sinner, saved by grace. The only real holiness or perfection that can be claimed for him, or for any true Christian in this world, is that which is imparted to him from the holiness or perfection of "The Lamb slain from the foundation of the world," (Rev. 13:8); of the Man of Calvary "Who his own self bare our sins in his own body on the tree," (I Peter 2:24); and of the risen and ascended Lord Jesus Christ "Who is gone into heaven, and is on the right hand of God" (I Peter 3:22).

While we live in this world, our warfare is not done. Therefore let us:

10. "Be strong in the Lord, and in the power of his might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:11-18).

While we live in this world, our race is not yet run.

1. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin" (Heb. 12:1-4).

While we live in this world, we must live our Christian life by faith alone. Therefore,

23. "Let us hold fast the profession of our faith with-

out wavering; for he is faithful that promised" (Heb. 10:23).

Then, when the end shall come, we can say with the great Apostle Paul:

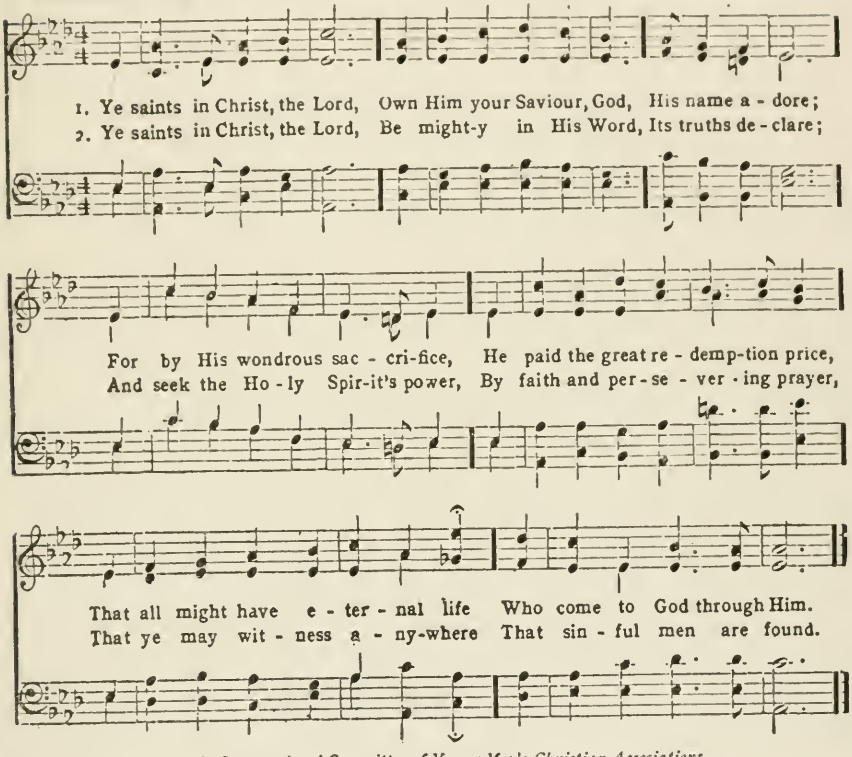
6. "I am now ready to be offered, and the time of my departure is at hand.
7. I have fought a good fight, I have finished my course, I have kept the faith:
8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).
24. And "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

Ye Saints in Christ, the Lord

Dedicated to the Young Men's Christian Associations of the World

WEIDENSALL

Robert Weidensall


1. Ye saints in Christ, the Lord, Own Him your Saviour, God, His name a - dore;
2. Ye saints in Christ, the Lord, Be might-y in His Word, Its truths de - clare;
For by His wondrous sac - cri-fice, He paid the great re - demp-tion price,
And seek the Ho - ly Spir-it's power, By faith and per - se - ver - ing prayer,
That all might have e - ter - nal life Who come to God through Him.
That ye may wit - ness a - ny-where That sin - ful men are found.

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3 Ye saints in Christ, the King,
Your grateful tribute bring
Of love and praise.
United in His royal name,
With loyal hearts His words proclaim
Throughout the world to sinful men,
"Ye must be born again."

4 Ye saints in Christ, the Friend,
On whom all hopes depend
Of true relief;
To every burdened soul you meet
His gracious, loving words so sweet,
"Come unto me," with love repeat,
"And I will give you rest."

5 Ye saints in Christ, arise!
The world before you lies,
Enslaved in sin;
Make haste to swell the mission band,
Prepared to go at His command,
To save lost men in every land,
At any sacrifice.

6 Ye saints in Christ, the Son,
In Him we all are one;
For this He prayed.
Then let us join the heavenly throng
To sound His praise in endless song,
For all we have and are belong
To Christ, our Lord Divine.

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